CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS PRO TEM. BOSTON, SATURDAY, NOVEMBER 19, 1842. VOL. XXI.—NO. 47

RELIGIOUS MISCELLANY.

THE MODERN PULPIT.

The Rev. Dr. Vaughan, a distinguished leader among the English Orthodox Dissenters has lately published an admirable Essay on the Modern Pulpit viewed in its relation to the State of Society. He exhibits the high place and importance which is assigned to the office of preaching in the New Testament, as follows:

THE OFFICE OF PREACHING.

One consequence attendant on the discovery of printing has been, to render society less denendent than formerly on oral instruction. In the ancient world, and down to the close of the middle age, the student learned nearly everything from the lips of his teacher. During the last three centuries, the printing press has done much toward supplying the place of the living instructor. Hence while the people of England in the fourteenth century must have been as a small fraction only, if subtracted from our present population, the numbers resorting to Oxford as pupils were much greater in that age than in our own. This fact may be in part explained by another —the instituting, subsequently, of so many local seminaries for primary education, which has served to restrict the matters taught in universities to the higher branches of scholarship. It may also be somewhat further explained by the circumstance, that ecclesiastical persons are no longer the only persons engaged in conducting the work of education. But even these causes have not done so much, probably, toward producing this change, as the discovery which has raised the printed volume, in so great a degree, into the place of the college professor, sending the means of instruction which was once almost confined to the walls of colleges, home to the fireside of every student.

But great as this change may be, it has its limits. No prevalence of written learning can wholly supersede the services of the oral teacher. Dependence on such assistance may be less than formerly, and may be different, but it will still be felt, and that feeling will be acted upon widely. Greater facility with regard to attainment, must always bring with it a higher average of attainment. The more ample the means of education, the higher will be the demand made upon the educated. Oral teachers, accordingly, may not be required to teach in the same manner, nor to teach the same things, and still be required to teach. Their instruction, indeed, may have become only the more necessary, as, from these causes, it has become less elementary. Such aid may not be the less valued along with the possession of books, because it is now oftentimes only subsidiary to what must be learnt, in the main, from the study of books. It is inseparable from the susceptibilities of our nature, that private study should be stimulated by the countenance and voice of the living teacher, by access to him in all cases of difficulty, and by association with class-fellows, as well as by that consciousness of realizing both a more speedy and a more certain progress which is the natural effect of such advantages. We can hardly conceive of circumstances that should prevent these causes from operating so as everywhere to congregate the young for the purposes of education by such means, and so as to perpetuate, in different forms, and especially in relation to the higher objects of study, the old relationships between the less taught and the more taught.

But if nothing may be expected to separate the progress of scholarship from its relation to the chair of the professor, assuredly nothing can be expected to separate the progress of religion from its relation to the pulpit. If secular knowledge must possess its places of secular training with respect to the few, religious knowledge must not be wanting in its places of religious training with regard to the many. It is not more certain that we may not do without colleges in the one department, than that we may not do without churches and chapels in the other. If it would be vain to expect that the minority, consisting of the highly educated, should ever be wholly independent of college lecturing in regard to general learning; not less vain must it be to expect that the majority, consisting for the most part, of the comparatively uneducated, should ever be independent of pulpit instruction in regard to religious learning—that learning which is the proper business of every man, and his proper business from the beginning of his days to the end of them. Indisposition to the exercise of reading, and the consequent proneness to depend on oral instruction, is always strongest where mental cultivation is the weakest, and on no subject is this so much the case as in respect to religion. The feebler the resources of the individual, the more must he depend on the aids of association. The more limited his attainments or capabilities as a learner, the more must he need the sensible presence, the animating utterance, and the power of simplification peculiar to the living teacher. But if the principle and feeling of association have their roots so deeply fixed in our nature, that even the studious who assemble in colleges have always been governed by them in relation to their studies, and are never likely to be less governed by them than at present, is it to be supposed that it will ever be otherwise in the case of the busy multitude of men, if they are to acquire the power of exercising their thoughts with any degree of wisdom in the study of religion? Is it not at once obvious, that the aids both of the feeling of association and of oral instruction must always be greatly more needed in the latter case than in the former?

We see, then, what the effect of the printing press has been in this view—that it has rendered self-education more possible than formerly, and has devolved a larger portion of the labor of education in all cases upon the learner; but that so far as respects the services of the public instructor, its effect has been to give them a higher character, rather than to supersede them, and that this has been its effect in an eminent degree with regard to the instruction designed to be conveyed from the pulpit. The demand now is, not that preaching should cease, nor that it should be less frequent than formerly; but that, in general, it should be of a higher order, as being addressed to an auditory capable of reading, to an auditory in possession of books, and to an auditory whose education is much more general than obtained among assemblies of the people in former ages. The Christian minister, then, is not to surrender his office to the printing press. He may sometimes have to contend with it as an antagonist, but his proper vocation is to labor with it as an ally.

Such is the view we should be disposed to entertain with regard to the office of preaching in relation to modern society, if the scriptures had been silent on the subject. Books may do much, but the law is eternal which places man in much dependence on the immediate tuition of man. In this respect, as in every other, the gospel has anticipated social improvement. The prominence assigned in the New Testament to preaching, and assigned to it as its permanent place under the Christian dispensation, has been determined in the clear foresight of all the change that has been, and that shall be. Revolutions in the social and in the moral world may greatly affect the mode and complexion of preaching, but its high uses must be perpetual. The labors of our blessed Lord consisted almost entirely in preaching. It was in this office that the apostles were to find their almost constant occupation. It was as preachers that the seventy were deputed when they were sent forth two and two into every city and place whither their Lord himself would come. To this kind of labor the risen Savior pointed when he said, in his emphatic address to Peter, 'Feed my sheep, feed my lambs;' and still more instructive in this view was his parting command to his disciples, when the heavens were receiving him out of their sight—'Go, preach my gospel to every creature.'

Everything in the history of the church during the apostolic age is in harmony with these intimations. Preaching everywhere appears as the great employment of the apostles, and not less so of the settled pastor. 'Let the elders who rule well be counted worthy of double honor, *especially they who labor in the word and doctrine.*' The inspired guides of the church sometimes touch upon the institutes of religion, and upon matters of church government, but it is always briefly, and for the most part indirectly, leaving nearly the whole space in the apostolic records to be occupied with the matter proper to preaching —viz., the exposition, the defence, and the enforcement of the great truths and duties of religion. The apostles were not indifferent to the true principles of church government, but their great concern was that churches should be governed by the spirit of an enlightened Christianity. They well knew the symbolic use of the Christian institutes, but they trusted not to them as expounders of the truths of which they were the symbols. When Paul gave thanks to God that he had baptized so few of the Corinthians, adding—'Christ sent me not to baptize, but to preach the gospel,' he announced distinctly the place assigned to the work of preaching in the New Testament. He knew the terms of the commission which had been given to him as an apostle, and his conclusion from those terms was, that it is more important—greatly more important, to preach than to baptize. So great, indeed, was the difference between these things, that he speaks of the one as though it possessed no value, even as though it had no existence, compared with the other. It follows, accordingly, that among the means of promoting religion in the world, preaching should always hold the first place. All other institutes, even when clearly the appointments of God, as in the instance of baptism, and when administered in all respects scripturally, as in the first churches, are thus made to have their place and value as subordinate to preaching. Nothing can be more plain than that Paul looked to preaching as the great means in forming churches, and as the great means by which they were to be edified when formed. It is from the state of the pulpit, accordingly, that we should judge, in the main, as to the state of religion in the case of any people.

—

The following beautiful sketch of the life and preaching of the Reformer, Latimer, is from the same volume.

HUGH LATIMER.

About the year 1500, there lived, in the village of Thurcaster, in Leicestershire, an honest yeoman, whose acres were sufficient, according to the usage of those times, to constitute a farm, though the rental did not exceed some four pounds a year. In the tillage of those acres, six able-bodied men found constant occupation. Within those limits also, this sober cultivator of the soil found walk for a hundred sheep, and his frugal wife milked her thirty kine. Feudalism in those days was on its wane, but it was still the pride of the substantial yeoman to be able to furnish the king a harness, to mount his own horse, and to present himself duly accoutred at the royal call; and it was well remembered by the children of the yeoman adverted to, that he so presented himself before his sovereign at muster on Blackheath field. The children who were thus mindful of their father's loyalty and prowess, were mostly of the softer sex, whom the good man, as our authority reports, was careful to bring up in godliness, and all of whom he saw married, and gave them, on the happy day of their espousals, the sum of twenty nobles, or about five pounds in the money of that time, as a father's dowry. But while thus bountiful, from such slender means, it would have been a sore grief to this prudent father, had he not found it possible to reserve something from his in-comings to be disposed of as alms to the poor; and something with which to shew hospitality to such of his neighbors as were not to be accounted receivers of alms, but who were much less wealthy than himself.

But among the children who gathered round the winter-hearth of this good yeoman of Thurcaster, there was a son, and, judging from what has since become known concerning him, a lad of fine spirit and high promise, as we are tempted to think, he must have been. His features, as he grew toward man's estate, were all regularly and finely formed—the forehead being beautifully elevated, the nose slightly aquiline, and the mouth characterized by an admirable mixture of firmness and intelligence, while the eyes which had their place in this goodly fellowship always beamed with a mingled intelligence and kindness, and kindled at times in such manner as bespoke a keen relish of wit and humor. This youth evinced an early fondness for books, and a father who possessed ability enough to manage all his worldly matters with so much discretion, was not likely to be inobservant of the tastes and capacity of such a son, though of a different bias from his own. Suffice it to say, the lad was kept some time at school, and was afterwards sent to Cambridge, where he passed through the usual course of education with credit, and being ordained a priest, became after the manner of the more ardent spirits of those times, a zealous papist. As he began to number the years of manhood, our native of Thurcaster distinguished himself on various public occasions by his opposition to the doctrines of the German reformers, particularly to some of the opinions of Melancthon. His zeal and talent called forth loud applause, and in further reward of his services, on days when the university went forth in solemn procession, the office of cross-bearer was assigned to this champion of orthodoxy. His honesty in this course no man doubted—not even Master Stafford, whose divinity lectures he had often publicly opposed on account of the approaches toward a more scriptural theology which were sometimes observable in them. But perfection is not in humanity, and it may be that the son of the Leicestershire yeoman was not altogether insensible to the honor which attended him as a defender of the faith. However this may have been, it is certain that his zeal increased with his years, and that he meditated giving himself up more passionately than ever to the prevailing superstitions, by relinquishing his priesthood, and becoming a monk.

But it happened that there was in Cambridge at that time another priest, who, though less gifted than our zealous cross-bearer, was not a whit less honest, nor less ardent. This priest had learned to account the worship of images and saints, and many kindred superstitions, as so much pitiable delusion, and was himself considerably enlightened concerning the true meaning of Scripture. This devout person, with a zeal which may be regarded as exceeding his discretion, presented himself privately to the cross-bearer, praying that he might be permitted to confess to him, and in the course of that confession made such exposition and defence of his novel opinions, that the cross-bearer to the university became a disciple of Lutheranism. The good priest who did this kind office, afterwards proved to be the martyr Bilney, and his convert rose subsequently to the dignity of prelacy in the reformed Church of England; became known, all England over, as a zealous advocate of the truth which he had once labored to destroy; appeared often as a preacher before kings; and closed his career in front of Balliol College, Oxford, in the seventy-fifth year of his age, with all the dignity becoming the hoary-headed martyr in the cause of the Protestant faith. Such, in brief, was the career of Hugh Latimer, the father of pulpit eloquence in England.

No man ever applied himself to the office of preaching with a more simple or considerate aim to communicate instruction, and to make the right impression, than did honest Hugh Latimer. He was a preacher eminently adapted to his own age, and one who would not have failed to adapt himself to any age. During some space before his time, it had been the custom of the clergy to substitue religious plays in the place of sermons. The imbecile, the indolent, and the facetious in our monasteries, found occupation meet both to their capacity and their humor in getting up those rude dramas, which bore the name of 'mysteries.' In the said dramas some of the great facts and lessons of holy Scripture were exhibited, and exhibited in such manner as was deemed most conformable to the tastes and apprehensions of the people. Our notions may scarcely bear the shock produced, on seeing the truths of revealed religion set before the people much as the early dramatists of Greece had taught the principles of the Greek mythology to their countrymen; but so long as preaching after this strange fashion found favor with the people, it was natural that preaching generally should partake strongly of the dramatic—being frequently enlivened with dialogue, anecdote, and biography. In most catholic countries, the tastes belonging to that stage in the history of preaching have come down to the present time. The Englishman who shall take his place with the auditories assembled in village churches in Italy or Spain, will there find the pulpit still occupied by men of nearly the same mould with those who addressed our docile countrymen on the same topics some three centuries since. In those countries, every preacher is required to acquit himself in the manner of an extemporaneous orator, and the man whose natural aptitude may enable him to paint and illustrate his theme most in the manner of the dramatist is the most popular.

In such a school did the genius of Latimer expand itself, and from such causes did his memorable sermons derive the strong characteristics by which they are distinguished. In his age the preacher was the only orator. In vain was it in those times that the student of eloquence looked either to the senate or the bar. Even the printing press had produced little perceptible impression. It was a benefactor in chains, and its productions were few and far between. The pulpit was to the people as the printing machine, the legal advocate, and the political debater, all in one. It was from the pulpit that the ordinances of the state were made public, and it was from the pulpit that the people were to be instructed in their civil as well as in their ecclesiastical duties. Preachers, accordingly, scrupled not to express their opinions concerning the politics of the world, as well as concerning the spiritualities belonging to the church. It was expected of them that they should be observant of the state of society, and of the public manners, and that they should exercise their censorship on such matters with a freedom and boldness which could not fail to sound in modern ears as harsh and intrusive. But so great was the difference of opinion, and feeling, and usage in this respect, in the age of Latimer, that his sermons became so many vivid pictures of the times, and are, in fact, more valuable to us as documents of history, than as discourses on theology. His preaching was always to men as individuals, and to individuals as belonging to a class, and men and classes are thus isolated and depicted, that the same unshrinking fidelity might be meted out to them all.

It is observable, too, that the censor who could thus adapt himself with equal ease to the yeoman and his menials on the borders, and to the king and his nobles at court, would seem to have been capable of exercising this versatile power with as much promptitude as skill. We learn from good authority, that Latimer was appointed, in a comparatively early period of his career, to preach a Latin sermon before the university of Cambridge, and that when he had made some progress in his discourse, the Bishop of Ely unexpectedly entered the church, and took his seat as a listener. Latimer well knew that the object of the prelate in so presenting himself was not Christian edification, but to disturb the preacher, and to catch him in his words. After a short pause, he began to diverge from his previous course of argument, and commenced, from the resources of the moment, a delineation of the office and character of a bishop. The portraiture was sketched with that directness and vigor which mark everything from the same hand, and touch after touch was felt as giving greater force to the contrast, between the character of the ideal prelate, and that of the right reverend personage who had now become as much an object of attention with the auditory as the preacher. West, the bishop so admonished, is described as suppressing his resentment, but he could not bring his conference with the preacher afterwards to a close without betraying some feeling of that sort—'Well, well, Mr. Latimer, I perceive you somewhat smell of the pan; you will repent this gear some day,' were the significant words with which his lordship dismissed the subject.

Latimer had frequent experience of the inconveniences attendant on this spirit of fidelity, but in no presence could he be deterred from pursuing this course. When preaching on one occasion before Henry VIII.—a personage whose displeasure it was much easier to excite than to control, —a courtier charged him, in the hearing of the king, with having uttered seditious words. 'What say you to that, sir?' was the abrupt inquiry of the half-offended monarch. 'Then,' says the reformer, 'I kneeled down, and turned me first to mine accuser, and required him—"Say what form of preaching would you appoint me to preach before a king? Would you have me for to preach nothing concerning a king in a king's sermon? and have you any commission to appoint me what I shall preach?" Besides this, I asked him divers other questions, and he would make no answer to none of them all; all had nothing to say. Then I turned to the king and submitted myself to his grace, and said, "I never thought myself worthy, nor I never sued to be a preacher before your grace; but I was called to it, and would be willing (if you mislike me) to give place to my betters; for I grant there be many more worthy of the room than I am; and if it be your grace's pleasure to allow them for preachers, I would be content to bear their books after them. But if your grace allow me for a preacher; I would desire your grace to give me leave to discharge my conscience. Give me to frame doctrine according to my audience. I had been a very dolt to have preached so at the borders of your realm, as I preach before your grace." And I thank Almighty God, which hath always been my remedy, that my sayings were well accepted of the king, for like a gracious lord he turned unto another communication. Certain of my friends came to me with tears in their eyes, and told me they looked I should have been in the Tower the same night.'

CORRESPONDENCE OF THE A. U. A.

OUR MISSIONARY MOVEMENT. MINISTRY AT LARGE AT SAINT LOUIS.

Rev. C. Briggs, Dear Sir,—Now that we are awaking to our privileges and duty as Christians: now seems to be the time for each to contribute his mite of information; to show facts, which, with God's blessing, may touch other hearts, as they have his own. I have a word to speak for, what seems to me one of the most truly Catholic and Christian portion of our work. For a year or two before leaving the Divinity School at Cambridge, Missionary work in the West began to appear,to more than one of us there, peculiarly important. A letter, from Rev. brother Eliot, would be read to the school, with no common interest. Sometimes a minister, who had been able as a casual, thing to leave his work in New England and travel about the valley of the Ohio and Mississippi, would, on his return,give us a call at Cambridge and make all ears tingle with his words: his report of the struggles of our feeble outposts there, of his own preaching in the School or Court houses, Engine house, barn or cellar; of the urgent requests he had had to stay in this or that young city, and, that being impossible, to send them some one, with all speed. It is well known (and I shall not need his pardon for repeating it) that Mr. Eliot went out to answer one of these calls at his own expense;—that he preached in an engine house and school house in St. Louis, and that, for the first ten months, or a year he had sometimes only *eight*, and often not more than *fifteen* hearers. Knowing these things, and knowing his work of faith and labor of love had been rewarded, is it strange that some of us should follow after, with a desire to 'go and do likewise?' Mr. Eliot had already built up one of the finest, fullest, and healthiest societies of our faith, out of New England—when conferring with him, it was my privilege to find my way directly from the Divinity School, in the summer of 1841, to St. Louis. The work which had been revealed to me as most central, cardinal, and in the highest sense *Christian*, was that projected by him ('whose name rejects an epithet') the late Dr. Tuckerman. I was aided in the amount of $200, towards finding where to lay my head, by the 'Society for the propagation of the Gospel;' (originally, among the Indians.) This society does not, I believe, confine its benefactions to any *one* sect, but helps a Bible society or a ministry to its poor, or what not, just so far as it sees it bent on the propagation of the Gospel.' Mr. Eliot's Society doubled the amount, making it $400, and this more than cleared the expenses of the missionary; so that when driven for a time from St. Louis, by the acclimating ordeal of bilious fever, he was able to leave $50, behind, to be applied immediately to the wants of the poor; and not to be refunded to him except on the pinch of some necessity. The missionary of the poor in St. Louis, fearing the rigor of a winter's work, in ice and thaw, in his enfeebled state of health, went down to Mobile about the 18th of January last. His visit there was blest beyond his hope, not only to himself, but to the then scattered society of Unitarian Christians in that city. What they did a few weeks after the arrival of even such feeble aid, reflects honor on their worth as a society, and their zeal for Christian truth. Their church is now in a fair way to be their own. Under the ministrations of some experienced man, they will still further show that the labors of Messrs. Briggs, Hosmer, Peabody, Bellows and Simmons have not been ineffectual.—But I wander. What I desired to say was this; that our work among the poor at St. Louis, is now nearly or wholly at a stand, for want of some head; that, with the promise it gave at the close of a single year, it is by no means the least important work of ours out of N. England. It has been our endeavor to keep the work wholly away from the newspapers. We know how many such undertakings have been nipped in the bud by the injudicious 'sounding of the trumpet before them.' It can however do no harm to give a few facts. We had endeavored to follow the simple leading of providence in mapping out that work. The first thing I saw, on stepping off the Steamboat, on the Levee at St Louis, was a group of squallid children; embryo Americans; with no one to care for them or show them the way. The voice was clear 'care thou for these, as did thy Master, call them and lead them out of darkness into light, 'take heed lest ye despise one of these little ones.' I at once opened a day school among the poor, in a cellar on the outskirts of St. Louis, at the charge of two cents each, per week. Very soon I had to bar my door against the crowds of applicants. Being a new work to me I feared to assume the burden of more than 50 scholars, but as they soon begun to teach one another, 80, and afterwards 100 were admitted. The latter half of these were sifted from among many petitioners as being orphans, by one parent, or worse than orphans, by both. This day-school with an average attendance of sixty-five to seventy-five was in full tide, when (toward the close of the last summer) the fever said to the incumbent, thus far and no farther. Add to this a sewing school, held daily, of 25 to 30 girls. Also during the winter a night school of 50 or 60 young mechanics, cart drivers, pedlar boys and such like. These, though eager for a chance, to learn, were busied all day for the support of a needy circle at home—these made our night school. By a Sunday School plan for which I am wholly responsible, the children of our week day cares, were distributed to various Sunday Schools, Catholic and Protestant, wherever their parent's preference suggested. Thus when I could spare time from the large class who followed me, into Mr. Eliot's Sunday School, or provide them a teacher, I found my way into the Episcopal and Orthodox Sunday Schools, met smiling faces there; and, in the latter, was more than once called on to speak and pray with them. Add to this our 'Employment' scheme, by which some were placed on farms, some in families &c. &c., schooling being guaranteed them, part of the year; and further, some Sunday evening gatherings in our cellar school room, for opening the gospel to the poor, rather by conversation than preaching. Now you have a birds eye view of our work, or what is more properly Dr. Tuckerman's work in St. Louis. It is a work welcomed there. Aid for our immediate needs generally come, in the form of contributions of books, hats, shoes or cloth. This last was to be made up, by deserving poor people; paid for, and then given to other poor. Aid also came from some, who had merely *heard* of us, and were not of our theology.

If there be time let me give you one illustration. There is a single family, by no means the most interesting, or needy out of the 70 or 80 families that were of us, before the close of the first year's work, (this first year is all that has yet been done, you know.) The family are Americans: never have sought aid except in sickness; are industrious temperate, intelligent and likely; the father able to read a little. The eldest boy (whom we will call George) is 11 or 12 years old, with a bright face and high forehead. He lost in his infancy the use of his lower limbs, and now creeps about like an animal, but hardly ever out of the room. Has his mother taught him to read? not a letter. Says 'she has not *time*.' Possibly she does not herself know her letters, strange to say the poor boy stammers out in his first attempt to speak to me.' 'If I could only read the New Testament it would be well enough with me.' Where did he learn that, Mr. B? The mother answers, 'it was his old grandfather told him so four or five years ago, and he never forgets anything.' What do you do with this cowhide Mr B.? That's for the children. What! for this poor boy? Oh no, not for George, nothing goes wrong with George.' It's for Helen and Joe and this plague here,' pointing to a little round face, shining through the dirt. A child of five years who came smiling up to me and put her hand in mine. 'There you bold thing get away from the gentleman or I'll give you this;' said the mother taking the cowskin; at which the little one made off. The other children were both my scholars and loved me (no wonder) better than father or mother; for both father and mother had made them hate the sound of home. 'Come home here you Helen,' was enough at any time to bring tears for smiles on Helen's cheek. This Helen had been a great trial to me from her actual activity and energy of character. But subsequently the affectionate child began to be a faithful one; she is about 8 years of age, probably now running wild in the streets of St. Louis. No one to care for her. Her brother Joe (a boy of good natural powers 10 years old,) will cry if you look at him; heart-broken by parental severity. And yet these parents do the best they know how. They receive our visits, and listen to our advice with gratitude. What would not the spirit of Jesus do for that family? and for 50 like it.

Now shall the Ministry at Large at St. Louis go down? shall that fountain which promises such an effusion of living waters be left alone? That can hardly be; for other Christians in St. Louis have said it was a glorious work and that they must start it themselves. There are poor enough there. At present there is nothing of the sort under way. We began well, and were building on no man's foundations.—Shall that work fall to the ground for the want of $350 or a 400, or five times that sum. The previous Missionary stands ready to give himself.

Sincerely yours, C. H. A. DALL.

For the Register and Observer.

PEACE AND THANKSGIVING.

The cause of Peace, relying for its support mainly on ministers of the gospel, has from the first sought their special advocacy of its claims. At the urgency of some of their own number, the American Peace Society many years ago recommended to every minister an annual sermon on the subject; and this suggestion was soon adopted, and has since been frequently repeated, by various ecclesiastical bodies in resolves decidedly favoring the practice. As peace is so prominent a part of the gospel, we cannot well conceive any objection to such a course; and since it is so proper, so easy and so effective a method of promoting the cause, we strongly hope every minister in the land will adopt it in his own time and way.

The season of annual thanksgiving to the God of all our mercies, is fast approaching; and we would ask, especially in view of his smiles upon recent efforts for the preservation of peace, if this subject would not be very appropriate and profitable theme for that occasion. Had we reached the same result after a war of five or ten years, the whole nation would have been called to thanksgiving. No minister can fail of alluding, either in his sermons or his prayers, to an event so auspicious as the peaceful adjustment of difficulties which had baffled the utmost skill of diplomacy for more than half a century, and repeatedly brought us to the brink of a war with the land of our fathers and brethren; but would it not be well to seize the opportunity to show *from what evils we have been spared, what blessings for two worlds are likely to follow in the train of peace, and what claims this cause has* upon Christians, philanthropists and patriots.

Common sense bids us 'strike while the iron is hot;' and, as the public mind is warm with this great event, ought we not to dwell on the theme it suggests, and strive to infuse into the mass of the people a strong and permanent leaven of pacific sentiments? One blow now may be worth fifty a few years hence; and we know not when our friends in the ministry could plead this cause of God to a bleeding world, with such obvious propriety, or with equal prospects of success.

For this happy result, we are, under God, indebted very much to the efforts and influences which together constitute the cause of peace. Had public opinion been what it was fifty or even thirty years ago, we could not, or should not have escaped a war; and this change is attributable, mainly, to the influences which the friends of peace have set and kept at work through Christendom for the last twenty-seven years.

Such influences, then, we would fain multiply and extend until Christian nations shall learn to settle *all* their disputes by better means than the sword; and in this work of peace, we would respectfully, yet earnestly, solicit the co-operation of ministers, especially by preaching on the subject of peace, if they can make it convenient at the approaching season of Thanksgiving.

Still more should we be pleased, if they could secure from their people a thank-offering in the form of a collection, to be returned in part, or the whole, if they choose, in the publications of our Society for distribution among the donors and their neighbors; an easy and excellent way at once to aid the cause, and benefit themselves.

G. C. BECKWITH, *Cor. Sec. Am. Peace Soc.*

Boston, 22 Court St. Nov. 2, 1842.

N. B. Editors friendly to the cause of peace, would render an important service by inserting the above, and other articles, if acceptable, which may hereafter be sent them. We have heretofore received in this way essential aid from many of them; and we still heed such aid quite as much as ever. Will such as publish, send a copy to the *Advocate of peace, Boston?*

G. C. B.

For the Register and Observer.

WALTER ON SCRIPTURE AS A RULE.

The following is an extract from a sermon, published in 1723, by Rev. *Thomas Walter* of Roxbury, from this text, 'what saith the Scripture?' An objection is sometimes raised to allowing *reason*, in any measure, as the rule of our faith—as some say, 'without the exercise of reason we cannot come to the true understanding of the Scriptures;' and thus make reason the prime rule and standard. In reply to this objection, I refer to the thought of a great Divine—'It is with reason, the eye of the soul, as it is with the eye of the body. Though it be true a man cannot measure an object without the eye, it does not follow that the eye is the only rule by which he measures and defines the object. So it is true, that without reason we cannot receive anything in religion; yet it is not true that our reason is the rule of religion—there being a great difference between these two propositions—*without reason we can neither believe nor know any thing.*' And, '*reason is the rule of* ALL *we know and believe.*'

'Reason is of manifold use in interpreting Scripture; in defending the sacred canon; in detecting false glosses on it; in illustrating the holy oracles by remarks on natural, historical examples, ancient customs and the original languages; to discover the agreement of many doctrines with the common lights of nature, and the opinions of the best philosophers and masters of reason—to compare the sentiments of the doctors of the church with the Scriptures, and to distinguish the canonical from the apocryphal books.'

TRANSLATIONS OF THE BIBLE.

We give below specimens from the six principal English translations of the Bible, to show the change which our language has undergone in the last five centuries.

Wicklif's Translations. 1380

But feith is the substance of thingis that ben to be hopid, and an argument of thingis net aperynge, and in this feith eeld men han getun witnessinge.

Tyndale. 1534.

Fayth is a sure confydence of thynges which are hoped for, and a certayntie of thynges which are not seen. By it the elders were well reported of.

Cranmer. 1539.

Fayth is a sure confydence of thynges which are hoped for, and a certayntie of thynges which are not sern. For by it the elders obtayned a good reporte.

Genevan. 1557.

Fayth is that which causeth those things to appeare indeed which are hoped for, and sheweth evidently the things which are not sene. For by it our elders were wel reported of.

Rheims. 1582.

And fayth is the substance of things to be hoped for, the argument of things not appearing. For in this the old men obtained testimonie.

King James. 1611.

Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report.

USURY.

The Synod of Kentucky, at its recent meeting, adopted the following resolution:

'*Resolved*, In the judgment of this Synod, that the Scriptures do not fix the rate of interest on money; but they clearly and distinctly condemn all oppression and extortion, and that as the laws of the land have fixed the rate of interest at six per cent, therefore, we recomend to all the members under our care, to abstain from and discountenance the practice of loaning money at a higher rate than that fixed by the law of the state.

'This motion was passed by sixty-six ayes to nine nays.'

CHRISTIAN REGISTER.

BOSTON, NOVEMBER 19, 1842.

LITERARY HISTORY OF THE BIBLE.

Long-treasured traditions sacredly transmitted, formed the first basis of the Bible. The narratives delivered from the patriarchs to their children, the recorded genealogies, preserved with the pride of human feeling and by legal enactments, the sacred pillars and altars, added to the relics of ancient times. Every scene in nature, from the wilderness to the Holy Isle of Patmos has witnessed its composition. The ancient lawgiver committed the divine institutions to writing and deposited them in the sacred ark of the covenant. The battle-songs and the songs of deliverance were sung with the timbrel, and taught by each generation to its successors. God said to Moses, 'Write this for a memorial in a book,' and for forty days and forty nights he committed the institutions of his nation to the two tables of testimony. 'Then Moses took the book of the covenant and read it in the audience of the people.' In the school of the Prophets that book was interpreted to the future leaders of Israel. The words which we now read have been successively inscribed on the leaves and bark of trees, on the skins of animals, on tables of wood, lead, brass and stone; and all the letters were counted with superstitious reverence before the book was admitted into the holy place. What a sublime picture is presented to the imagination when we contemplate Jeremiah in his deep dungeon, uttering his Prophecies or Lamentations to be inscribed on parchment by the trembling scribe! What a melancholy beauty is attached to the strains of those sweet singers of Israel, who while sitting in tears by the rivers of Babylon, their harps hung upon the willows, could not forget Jerusalem, nor sing the Lord's song in a strange land, but uttered their mournful elegies over its ruins! And when the sacred book, found after long neglect in the ark, was read to the people, and when all the histories and prophecies were collected together never to be separated or lost, the closing strains of Malachi, combine the sounds of mourning and of hope; look back to the nation's sorrows, and forward to its long expected triumph.

For 450 years no sacred pen makes any record, but the long roll of prophecies was about to receive the fulfilment of its loftiest strains. The writings of the Evangelists may have been the slow productions of years, or transcribed in intervals of heavy toil from the records of a full memory. The letters of the Apostles, first confided to some trustworthy disciple, were distributed among the churches in Asia Minor. They were written amid scenes of sublime and affecting interest, by the shipwrecked Paul on the coasts of Melita, and by the prisoner Paul, in the chains of the Roman Emperor. Peter and John and James and Jude, have each left their imperishable record, and the beloved disciple closes the book with a view of the glorious triumph of the Church; he sets the seal upon its records and the voice of prophecy is silent.

To gather together these scattered records and to distinguish between the false and the true, was a work easily performed when the faith had strengthened itself in the hearts of many disciples. The large number of compositions which could claim only a human authority were valuable witnesses to the worth of those which they imitated.

These single Gospels and Epistles, had a value in the eyes of the first disciples, which only the highest effort of our imaginations can enable us to realize. In its dearly purchased and well worn parchment copy, it was sold in the strictest secrecy, with the cross and the stake present to the minds of him who bought it and him who sold it. And what a strange narrative did it repeat to those whose literature consisted of classic histories, and the battles and feasts of Heathen gods. In the deep secrecy of the tombs it kindled the faith of the midnight worshippers and opened unknown powers and unknown worlds to the soul which it addressed. When the instruments of an unrelenting persecution broke upon this mysterious service, the precious record was pressed to the bosom of the flying convert and surrendered only with life. But surely it was not for darkness to quench such light. The records were slowly and laboriously multiplied, and in their beautiful capitals were adorned with the highest efforts of art and presented with pomp to the monasteries, to be chained near the altar. Amid the dark ages they survived, and kindled the light which was to dispel them. The first book which the art of printing multiplied was the Bible. 'We may see in imagination, this venerable and splendid volume leading up the crowded myriads of its followers, and imploring, as it were, a blessing on the new art by dedicating its first fruits to the service of heaven.' (*Hallam.*) The edicts of Kings and rulers were uttered against the first versions in our language, and they were burnt together with their authors;—but the people having once beheld the light, would no longer be denied it—and they demanded it with the offer of life and of all that endeared life to them. The patient toil of many scholars was needed to vindicate their use, to clear them from gross misapprehensions, to explain and illustrate them. At last, by royal authority, the Book of life was allowed to those for whom it was written. It was enjoined that a copy should be placed in every church. We may imagine with what reverence and curiosity the multitude would gather around to examine them after the services of the Sabbath. Some bad consequences resulted from the fanaticism which followed their sudden enjoyment, as for instance, the attempt which was made to restore the Jewish hierarchy and institutions, as well as their civil law and their proper names for children. These, however, were but short lived errors. The Scriptures were gradually enjoyed in purer versions, till at last by the labors of forty scholars for three years, we obtained them as we now read them. It should be observed that since this version was finished and adopted, there has not again been a time when the same version would have obtained the place with all sects which this now holds.

And with such interesting associations connected with the literary history of the Bible, are united the sublime narratives of its moral influence. This book has been spread abroad in every form and shape; by extracts of particular parts, and by long extended comments on the whole. It has been adorned by the most splendid efforts of art, and the immortal works of human intellect, make their appeals to our heart from the fidelity with which they narrate or portray its sacred scenes and stories.

MISSIONARY EFFORTS.

Two meetings have been held upon this subject, one at Rev. Mr. Gannett's Church, Federal Street, on Sunday evening, the 6th inst, the other, at Rev. Mr. Gray's Church, Bulfinch Street, on Sunday evening last, the 13th inst. These meetings were deeply interesting, and have left, we trust, strong and practical impressions upon the minds of the large and attentive audiences assembled on each occasion. The first meeting was opened with prayer, by the Rev. Mr. Robbins, and after some brief but weighty introductory remarks offered by the Chairman, Hon. Richard Sullivan, was addressed by Rev. S. K. Lothrop, Hon. Stephen Fairbanks, H. B. Rogers, Esq., Rev. Messrs. Gannett, and J. F. Clarke. On Sunday evening last, at Bulfinch Street Church, prayer was offered by Rev. F. T. Gray, and the meeting addressed by the Chairman, Mr. Sullivan, and Rev. Messrs. Lothrop and Briggs, by Alden Bradford, Albert Fearing, George G. Channing, N. A. Barrett, Esqrs., and by Rev. Messrs. Simmons of Waltham, Wellington of Manchester, N. H., and R. C. Waterston of this city.

We were too much interested and occupied at these meetings to take notes of the proceedings, nor can we give from memory a sketch of the several addresses. We could not do anything like justice, we should do great injustice to the speakers, did we attempt it. Suffice it to say, that a pure, generous, hearty spirit of Christian benevolence, charity and piety breathed in the speakers, that the obligation and the necessity of more extended, earnest, persevering efforts for the diffusion of Christian truth and the promotion of Christian piety seemed to be deeply felt and were strongly presented, the mode of subscription and the plan of operations set forth in the report of the Committee on Missions, was considered and recommended, the objections growing out of the idea that the movement was sectarian in its character, that the present was an inauspicious time to commence it, that the prospect of usefulness and success offered little of encouragement, these objections were examined and answered, and the duty of Christians in relation to the whole subject of domestic missionary effort, was urged upon the hearts and consciences of those present by all the motives and considerations to be gathered from the mercy of God, the instructions and example of Christ, the spiritual wants and necessities of men.

On next Sunday evening, a similar meeting will be held at the South Congregational Church. Rev. Mr. Huntington's; which, we are confident will be equally interesting, and we hope, even more fully attended. We urge all who have not been present at the others, and would have their doubts and objections removed, or are seeking to determine what is their duty and obligation in this matter, to attend this meeting. We trust that similar meetings will be held at several places in this vicinity, at Charlestown, Cambridge, Roxbury, Dorchester, and other towns.

THE LONDON CHRISTIAN OBSERVER.

Mr. Joseph Mason of New York, well known as the enterprising Publisher of the American reprints of the English Reviews, proposes to publish likewise a reprint of the London Christian Observer. This periodical is issued monthly. It is the organ of the low Church, or Evangelical party of the English Establishment, has been published for forty years, and been characterized by a spirit, which has made it more acceptable to the various denominations of Christians, than the organ of any other party. It has taken a high stand of late against the Oxford party, but is wholly free from bitterness. We have been constant readers of its successive numbers, and have always found in it much valuable information. We are glad to find that it is now to be republished here, and that Mr. Mason may be sustained in his enterprise we would recommend the work to our readers, as a source from whence they may gather a vast amount of knowledge which will be of great value to them. The American Edition will be issued monthly, a perfect facsimile of the original copy, and will be furnished at the trifling expense of two dollars per annum. Jordan & Co., are the Agents for this city and neighborhood.

We would recommend to Mr. Mason a reprint of another periodical, for which we believe he would find equal encouragement, viz., the London Eclectic Review, a monthly in the interest of the Orthodox Dissenters, conducted with distinguished ability.

WESTERN MISSIONS. FEEBLE CHURCHES. THEOLOGICAL EDUCATION.

Messrs. Editors,—Many among ourselves have doubted whether the Unitarian denomination, would awake from its apathy, upon these subjects. Other denominations have looked on, wholly unable to understand how any religious life could exist where no greater efforts were made, in behalf of them, and more than doubted what spirit we were of. Some of the best among us, have for the last two years, made them subjects of anxious thought and earnest prayer. These prayers, it is humbly believed, are now answered, and the spirit 'long watched and waited for,' has come at last. Christ is walking among his golden candlesticks, and their lights begin to burn. Nothing like so deep and wide spreading an interest, in our duties to others, has ever been felt among us before. They who feel so deeply, will give liberally. Let these Sunday evening meetings be continued, from church to church, until this glow of Christian benevolence, kindles into a flame, throughout the whole Unitarian body, and it will rise up, like one strong man, to do the work before it—such a work in such a way as it not only never did, but never conceived of before. 'God will not quench the smoking flax.' Rely upon it, crowded as these meetings have been, they will be more so; strong as the interest is, it is just begun among the masses. The time for doubt and fear and hesitation, has passed. The extremities show by many symptoms, that the warm life blood from the heart, begins to reach them. Never fear for the results; they will go beyond things hoped for, and more than meet the expectations of

A THOUSAND UNITARIANS.

For the Register and Observer.

EXTRACT FROM BISHOP WHITE'S LECTURES AND DISSERTATIONS.

"Whatever we read in the New Testament, concerning 'preaching the word,' 'preaching the gospel of the kingdom,' 'preaching Christ,' and the like, was the doing in the persons of Christ and his Apostles, of what can now be done only by reading what they have recorded in the Scriptures. It is the only way in which there can be preaching in the strictly Scriptural sense of the word; for it is never applied in the Bible to human comments and reasoning, however correct and edifying; but is confined to the declaring of the essential truths of the gospel. Thus, during the stay of St. Paul for two years at Rome, he employed himself in 'preaching the kingdom of God;' but when he went beyond this simple annunciation, the phraseology is varied; and it is added—'teaching the things, which concern the Lord Jesus Christ.' In like manner, when he is making a long discourse at midnight, it is not—'as Paul was long preaching,' although so translated, but, 'as Paul was long discoursing.' If the distinction was observed in his person, much more is it to be regarded in the uninspired performances of later ages. This authoritative preaching of the gospel from the mouths of the Apostles, comes of course the most fitly from succeeding ministers when it is given as handed down on record. This is not said, to lessen the necessity of every minister's opening of the sense of the Scripture, by larger elucidations than could well have been comprehended in a book to be read and meditated upon by all, nor of his applying of its instructions, according to the great variety of times, and circumstances, and dispositions. All insisted on is, that he preaches in the gospel sense of the word, when he delivers, not his own reasonings and applications, but the naked truths of holy writ. However pertinently he may associate these with his own thoughts, and clothe them in his own words; yet it is so far only that he preaches, in what are called sermons: and therefore, he may be said more strictly and authoritatively to preach, when he delivers the same truths in the form in which the Holy Ghost has been pleased to indite them. Accordingly, that reading of the Scriptures in Churches is preaching, may be gathered from what we find said by St. James in his speech to the Apostles and elders assembled in Jerusalem.—'Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day.' Acts xv. 21. Dissertation xiii. of Public Worship, pages 498 and 499."

It is believed, from an examination of the Greek words here alluded to, that the Bishop's criticism will be found strictly correct. No man could be more disinclined to overstate any thing than he was, and his modest, unassuming manner in the pulpit was a happy exemplification of the distinction between uttering the words of holy writ, and delivering the sentiments of the speaker respecting their meaning and practical application.

It is much to be regretted that there is not more preaching in the Scriptural meaning of the word, in our churches. If it be said, that a person can read his Bible at home; it may also be alleged, and with equal propriety, that he can read sermons at home, and that many of these are probably far superior to some that are heard at church; this objection, therefore, to the public reading of larger portions of Scripture, cannot be sustained by those who attend public worship as a religious duty, and not for entertainment.

Believing that the reading of the Scriptures is an important part of the services of our churches, it is much to be wished that those who officiate should be well qualified to discharge this duty. There is a vast difference between a cold and lifeless manner, and that kind of reading, which, while natural and unaffected, evidently shows that the reader understands and feels the meaning of what he is uttering.

In relation to an article respecting the titles of Bishops in the Christian Register of the 8th inst., it may be well to mention as an act of justice to the memory of Bishop White, that he always designated himself 'Bishop of the Protestant Episcopal Church in the *Commonwealth*, or else, 'in the *State* of Pennsylvania, and never as Bishop of Pennsylvania. Since his death, claims for Episcopacy have been set up, of which he openly disapproved. Yet he was an Episcopalian from principle: he took the middle ground of Apostolic precedent as being satisfactory to himself, but not as authorising the unchurching of non-episcopalians.

For the Register and Observer.

MISSIONARY MEETING AT BULFINCH STREET CHURCH, NOV. 13, 1842.

The services were commenced by prayer, by Rev. F. T. Gray. A hymn was then sung to the tune of Hebron, the congregation joining in the service. Mr. Sullivan, who presided at the meeting, made a few remarks on the objects of the meeting, and concluded by inviting free remarks from others. Rev. Mr Lothrop spoke of the intrinsic reasonableness of the project in hand. He commended the plan for its comprehensiveness, its simplicity, and its liberality. He adverted to the case of the early Christians, and inquired what would have been the consequence had they confined their regards and labors to the single city of Jerusalem, and he concluded that our 'field,' like theirs, was 'the whole world' He related an anecdote to show the benefits of Missionary efforts, and another of ten mechanics, who, by saving 12 1-2 cents, per day, supported a Missionary. Rev. Charles Briggs, Secretary of the American Unitarian Association, rose, as he said, to state a few facts. In the present movement three objects were in view, viz., to aid feeble societies, to educate young men for the ministry, and to send missionaries to the West. There were fifty societies of our denomination in New England, which needed aid. Without it, they would probably dwindle and become extinct, but with it, would thrive and soon be able to support themselves, and even contribute to assist others. Sums of from fifty to three hundred dollars a year, and for one, two, three, or perhaps five years, were needed by these societies. This aid was needed *now*, and if not afforded by us, would not be furnished at all. He knew of some in these societies, who were now paying more than one tenth of their income, and more than they could afford to support worship. It was a clear and plain duty on us to help them. 'Do as you would be done by,' was an injunction, which should incite to effort in this matter. He then referred to the state of things at the West. Our preachers speak of persons coming five, ten, and in one instance, 20 miles, to hear Christian preaching so accordant with the wants and feelings of their souls. Mr. Conant, a missionory at Rockford, in his correspondence, mentioned a case where a man came with an *ox team*, from a distance of twelve miles, and brought his daughter to church. A clergyman of this city, while journeying in the West, wrote that 'no one with a Christian heart could go out there and turn his head round once with his eyes and ears open, without seeing and feeling that what *is done* by us for the Gospel there, is as nothing compared with what we *might* and *ought* to do, and that quickly.' The balance of political power would soon be west of the Alleghanies. Our children are there. We are interested therefore, in the state of things there, from both political and social motives.

There might be some who would hesitate in this work from fear of its being a sectarian movement. With some denominations sectarianism had been an evil, but with ours *the fear* of it had been the greater evil. Some would even fail to be Christians, from fear of being sectarian. The Evangelical Missionary Society, and the American Unitarian Association probably did not aid more than half the societies which needed assistance, and needed it now. He had encouraged those who were overburdened in these feeble societies to persevere, and had given them assurance of assistance. Mr. B. mentioned an instance of a widow lady, whose property was not worth probably above eight thousand dollars, but who in addition to her other liberal charities, gave one hundred dollars per year for missions to the West, and who had told him that at her decease she should leave her property to be devoted to that cause.

Mr. Alden Bradford next rose. He had, he observed, been a member of a Missionary society, (the oldest one in this country) for a period of forty-eight years. He had been a director in it for thirty-one years, and during twelve years had conducted its correspondence. That society at first sent Missionaries to Maine, but five years since it turned its attention westward. It has had four or five or six missionaries in its employ. Mr. Bradford stated, on the authority of Rev. Mr. Elliot, that there were, within eighty miles of St. Louis, eighteen settlements where missionaries would be 'received with open arms.' This was not a sectarian movement. If it was he should not befriend it. He believed, what Belknap had long since said, that success would ever attend the labors of those who take the New Testament in hand and preach what they therein find. This was not a *new* movement. Fifty years ago such men as Bowdoin, and Dexter, with many others, had engaged in a similar work. And now with five times the population and 20 times the wealth she then had, Boston might do much more. This movement was not untimely. If we did not sow the good seed, the enemy would sow tares. Mr. B. concluded his very interesting remarks, by invoking every man, woman and child who heard him, after their prayers, and before sleeping that night to consider well this subject of missions, and *resolve*, *firmly* resolve to do something in aid of it.

Albert Fearing Esq., next addressed the meeting. God reigned, and it was right that He should, and man was accountable to his Maker for the use he made of talents, of money and of time. Jesus came into the world to spread a new religion, a religion which was one day to penetrate the remotest corners of the earth, but it was to be spread by human effort. He liked the spirit of the ten mechanics referred to by Mr. L. Such a spirit would plant the standard of the cross upon every hill-top and send the blessings of the gospel to every valley throughout the land. In our days cemeteries were beautified, and the granite or marble column marked the resting place of the deceased. Mr. F. approved of such means of depriving death of its gloom, but the diffusion of the gospel was a better and more effectual mode of attaining the same end.

He exhorted young men not to waste their substance on luxuries of little value, but to come forward in aid of this cause, and taste the luxury of doing good; and he exhorted young ladies whose ears were hung with diamonds, if need be, to dispense with those appendages, and aid in this noble enterprise that they might in heaven be crowned with diamonds whose lustre would never fade.

George C. Channing, who next rose, remarked that he was not going east nor west, but would plant his foot in Boston, the city of the pilgrims. It had once been a Zion, and why might it not be such again. True we had churches now, but not enough, when compared with the numbers of those who should sit in them. He wished to go to the root of this matter. The ten mechanics did well, but in his opinion they would have done better if they had sought out and relieved the sick, as he (Mr. C.) had done that day. We want such Prophets as they had in former days. Prophets who will plant the standard of the cross in palaces, and not fear to confront those highest in authority, rank, or condition, and to press home upon them the searching truths of the gospel. Then their money will flow like water, in aid of the cause of Christ. He was not himself of the class referred to, for he could say with the apostle, 'silver and gold I have none, but such as I have give I thee.' He was willing to give *himself* to the work of diffusing Christianity in its spirit and its power through this city. It should be realized and felt, that no money was an equivalent for this religion, that Christianity was priceless.

Rev. Mr. Simmons, of Waltham, observed that objections to this enterprise might be expressed, or felt, and it was well to answer them in advance. It might be said this work was sectarian, that it was not a clear case that good would be done, that this enterprise might come to nought—that it is *men* and not money that we need. The missionaries, employed by this association, would not be required to preach Unitarianism, but it would be required that they should *not* preach Trinitarianism. They would preach what they found in the Scriptures, not the creeds of men. Their work would be to diffuse and establish what, from the Scriptures, they believed to be true, and not so much to assail what was believed or taught by others. It is said, we are not *sure* we shall do good by contributing for this object. If we find a suffering man by the road side and bind up his wounds and conduct him home, we are not *absolutely sure* that it would not have been better to leave him where he was. We are *never certain* when we give, that we do good. We should be willing to give for the *chance* of doing good. It seemed to him that now was the time to make more extensive missionary efforts and that money should flow out in thousands for this object. Our denomination are free, while others are bound by formularies or creeds. And this circumstance gave us great advantage in this matter.

Mr. N. A. Barrett rose and seemed to speak with particular reference to what had been said by Mr. Channing. He believed that our duty reached beyond the bounds of this city. That our duty, to extend the influence and knowledge of our faith, had never been met. We had not paid ministers enough for their support and some of them had been obliged to labor with their hands to procure means to satisfy the bodily wants. And said he, these things ought not so to be. The Savior had left a command in reference to the further spread, by his followers, of the truths he had revealed. Go ye into all the world and preach the Gospel to every creature. Such was the command. And how said Mr. B. am I to obey it?

There it stood, and he acknowledged its binding force upon him. But he could not preach. What then was he to do about it? He could *pay*. He could, in connexion with others, pay and send abroad missionaries who would diffuse among men the truths of the Gospel. Is this religion Mr. President, (said Mr. B.,) valuable to you and to your children? And is it not so to your neighbor? Like the brother who had spoken a few minutes before, he could say, 'silver and gold he had none' but he had a disposition to obey the command of his Master, and was willing to toil more and spend less that he might aid in this work.

Rev. Mr. Wellington, of Manchester, N. H., said that he represented one of the feeble Societies, of which mention had been made. His town was not in the west, but its growth had been as rapid as that of western settlements. Four years ago there was not a dweller there, and now its population was six thousand! There were seven Churches, and the eighth was in process of erection. He spoke of another Society there, not half as large as his own, but which through aid from Boston, or N. York had more means than his. He had spoken and preached the truth as he felt it. The attendance at his Church had doubled since April last. The Society was not able yet to support worship without help. He had himself taught school to procure a livelihood. He did not object to this on his own account, or because he regarded his lot as a hard one, but because he thought the interest of the Society demanded of a minister, his undivided attention.

The meeting was next addressed by Rev. R. C. Waterston who had recently visited several distant cities. At Washington, D. C., the minister of our denomination is not wholly supported by his people, but labors with his hands to earn means of subsistence. He does not complain however, nor does he ask for help from abroad. The Unitarian pastor at Baltimore also is so inadequately paid by his Society that he performs labors other than those properly belonging to his office. He has no opportunities to make exchanges, and is desirous that some one should be sent to supply his pulpit for some half dozen Sabbaths each year that he may have an opportunity to preach in other towns in the vicinity of Baltimore. Mr. W. alluded to the movement made in Albany by liberal Christians. It was evident our sentiments had friends there, and the prospect was favorable to our cause there. Mr. W. believed that virtually, the sentiments of Unitarianism, were spreading faster out of our denomination than in it. But the prejudices existing against us, prevent profession of our views. Mr. W. had conversed with a Presbyterian at Philadelphia upon religious topics, who was at first appalled at Mr. W.'s confessing himself an Unitarian, but when the conversation ended and the gentleman had been made to understand what were the sentiment and spirit of Unitarianism, he remarked to Mr. W., that he felt that they were brothers.

The exercises of the evening were brought to a close by singing the usual doxology. The debate throughout was earnest and in good spirit, and it is impossible in a brief abstract, to give to the reader an adequate conception of the excellence of the addresses. A. C.

For the Register and Observer:

EVENING THOUGHTS.

I am alone, and there cometh to my chamber the voice of the storm howling around my home like an infuriated demon, shaking the windows as if angry that any barrier opposes its progress, and reminding me of the tempest tost mariner and the houseless children of want. God be merciful and hear the prayer I breath for them, from the depths of a sympathizing spirit. The stillness of evening is within my dwelling, save the tread of one familiar footstep and a faint sound of music from the distant parlor.

What time so fitting for serious thought as the close of the day. Its hours have rolled back into the ocean of a past eternity, and prayers, and tears, and regrets are alike vain to recall, even so short a space of time. We have written one more page in the book of life and endurable as the soul of man, shall the record remain. Let no one presume to turn over that closely filled leaf without pausing upon its contents with a deeply interested spirit and pouring a fervent prayer that its errors may be forgiven. Alas! for him who can say, I have passed a careless, thoughtless day. God has been with me, upon my right hand and left but I have neither noted his presence nor asked him for strength in temptation or referred to him the uncounted blessings of which he is the author. I have said 'alas, for that man,' but if from any cause such thoughts enter his mind and find a lodgement, there is for him the dawning of a better day.

It seems as if the very voice of God pleaded with us, in this sacred season for a brief hour in which the world should be forgotten, and the soul's advancement in the divine life made the subject of serious, anxious thought. Has passion been stilled by the strong control of a determined spirit? Have envy and pride been rebuked, and the gentle word and kind deed gladdened the hearts of those among whom God has ordered our pilgrimage? But some may say 'I have no time thus to withdraw from the active duties of life,' Remember this excuse is offered not unto man but to the God of Heaven. Let the apologist carefully answer the question, do you not fritter away during the day, as many moments as would, if carefully husbanded, suffice for this highest duty to yourself and your Maker?

If so, where is your cobweb excuse, that thus disappears before the first glance of earnest inquiry? Let us consider before intrenching ourselves behind a mountain of apologies, against which conscience pleads, and Religion lifts up her voice of expostulation and warning.

There is another topic of thought which comes with the evening and must not be disregarded. In a short time we shall lie down, without a thought of fear and lose all consciousness in deep and quiet slumber. The wailing infant in its mother's arms is not more helpless when the protecting presence of earthly friends is withdrawn, for they too submit to the influence of the great Restorer. Shall we then, like the soulless denizens of the forests, who hie to their leafy covert at the approach of night, lie down without one thought of Him who never slumbereth, but encompasseth our couch with a love that has only a feeble type in the hearts of those nearest and dearest? Gratitude and every high and noble feeling forbid such a return for such favors. Then let the evening hour be one of prayer and thanksgiving, and the heart will be made wiser and happier from its frequent communion with the Almighty. IONE.

THE MOVEMENT.

The crowded audiences at the last two Sunday evening meetings at Federal street and Bulfinch street, and the deep attention with which they listened to the details of the religious wants of our denomination left no doubt of the success of the present undertaking. Our denomination will no longer suffer its feeble churches to perish for want of aid; we'll no longer leave young men to abandon their theological studies for this cause, when their services are so much wanted; we'll no longer give such a stinted and sparing supply to the great cause of Western Missions. Eyes glistened and hearts beat quicker in sympathy with each other. The feeling which once spread from heart to heart, now spreads from church to church, is moving and quickening our whole body to one united effort of christian benevolence. We are glad to learn this good work is to be continued on succeeding Sunday evenings in other churches until wealth shall give of its abundance, and poverty of its pittance throughout the denomination.

For the Register and Observer.

MINISTERS QUALIFICATIONS FOR SOLEMNIZING MARRIAGES.

Are our Ministers all aware under what conditions they may and may not solemnize marriages in this Commonwealth, and what after conditions the statutes requires of them, thereof? My attention was drawn to this, by reading in the Boston Atlas of Wednesday, Nov. 9, the following record of a marriage.

'At Waltham, on Monday evening last, by Rev. Dr. Codman, Mr. Thomas E. Jones, of Norridgewock, Me., to Miss Mary, L. Tower, Principal of the Norridgewock Female Academy.'

If the clergyman here mentioned be, as we suppose, Rev. Dr. Codman of Dorchester, the marriage is not valid, as will at once be seen by referring to the Revised Statutes of this State, chapter 75, section 16,

'Marriages may be solemnized by any Justice of the Peace in the county for which he is appointed, when either of the parties reside in the same county; and they may be solemnized throughout the State by any Minister of the Gospel, who has been ordained according to the usage of his denomination, and who resides within the State, and continues to preach the Gospel and to perform the other functions of this office; *but all such marriages shall be solemnized in the town, in which the person solemnizing them may reside, or in which one or both of the persons to be married may reside.*'

In this case, as the newspaper record has it, neither the clergyman, solemnizing the marriage nor either of the parties to be married, were residents of the town wherein it was solemnized.

Section 19 of the same chapter fixes the penalty for the unlawful solemnization of a marriage at a sum not less than fifty, nor more than one hundred dollars.

Section 17 is also worthy of notice. 'Every Justice and Minister shall keep a record of all marriages solemnized before him, and in the month of April annually, shall make a return to the clerk of the town in which he resides, of a certificate, containing the Christian and surnames and places of residence, of all the persons who have been by him joined in marriage, within the year then last past, and also the time when, and the name of the town in which, such marriages were respectively solemnized; and when neither of the married persons belongs to, or is resident in the town in which the Justice, or Minister resides, then such Justice or Minister shall, within thirty days after such marriage, also return a like certificate to the clerk of the town in which one, or both of the married persons may reside; and all marriages so certified to the clerk shall be forthwith recorded by him in a book to be kept for that purpose.'

And for neglecting this provision, a pen-

alty is incurred of not less than twenty, nor more than one hundred dollars.

Section 15 we apprehend, is not always rigidly observed.

'When a male under twenty-one years, or a female under the age of eighteen years is to be married, the magistrate, or Minister shall not proceed to solemnize the marriage without the consent of the parent, or guardian having the custody of such minor.

The whole chapter in the Revised Statutes of Massachusetts on 'Marriage and the solemnization thereof' is worthy the careful perusal of all, who are called to this ceremony.

BISHOP HUGHES OF NEW YORK.

We recently stated that the Roman Catholic Bishop of New York had issued a Pastoral Letter to his flock, in which he interposed his authority in reference to three matters pertaining to his Church. He stated that the circumstances under which the Roman faith had heretofore existed in this country made a toleration of certain practises to be necessary, which nevertheless were not in conformity with ancient order, but that the time had now come when the full discipline of the Church admitted of being enforced. He accordingly forbad the marriage of a Catholic party to a Protestant party, which had heretofore been allowed, with the stipulation that the Catholic party should have unrestrained religious liberty, and that the issue of such an union should be educated in the Roman faith. He forbad likewise all members of his flock attaching themselves by solemn oaths to secret societies, and he enjoined that the interference of Trustees with the management of ecclesiastical affairs, should be subject to pastoral control. For this letter the Bishop has been fiercely assailed both by the religious and the secular papers. He has replied to the attacks upon him in a most masterly document written with exceeding urbanity and great force of argument. In our judgment he puts his assailants at fault, and proves that as a Christian Pastor he has only been enforcing upon his flock, rules which were put into force before they were born, rules which they all acknowledge and cheerfully obey. It is seldom that we have read a document of such a character which manifests more of a Christian spirit. The Bishop has the right on his side, and he has proved it both with courtesy and dignity. His opinions are the true fruits of a corrupt tree.

RECENT PUBICATIONS.

An Address delivered at the Funeral, and a Discourse delivered on the Sunday after the Death of the Rev. William Ellery Channing, D. D., by Ezra S. Gannett.—Boston, Wm Crosby & Co. 1842. pp. 41 & 32.

These Discourses are probably already in the hands of the members of the afflicted Church and Society to whom they were delivered. Our readers at a distance would undoubtedly prefer to peruse them rather than to read any extracts or analysis of them. We hope they may be circulated extensively, either in the form of a Tract issued by the American Unitarian Association, or in some either cheap form. The Funeral Discourse gave expression to the just, but not exaggerated feelings of sadness which the sudden announcement of the death of Dr. Channing excited in many hearts, and the preacher with but little time for preparing a studied Sermon, gave an eloquent, because spontaneous utterance to the sympathies of the occasion. In the Discourse on the following Sunday, the surviving Pastor addresses to the bereaved flock counsels and consolations which are impressed with peculiar solemnity as they are directly drawn from a sense of the high privileges they have been conscious of enjoying under the ministry of Dr. Channing. The most striking characteristic of both the Discourses is their entire freedom from eulogy. There is no attempt at exalting Dr. Channing as a saint, no glorification over the sanction which his eminent character and fame impart to his religious opinions. But we must decline attempting to give our readers an idea of these Discourses, for if they are not put within their reach in some form which admits of extensive circulation, we shall seek for the liberty of publishing them in our own columns.

For the present we shall content ourselves with extracting two of the Notes to the first Discourse, the first having reference to the general impression that Dr. Channing's religious opinions underwent a change in the course of his ministry; the second relating to his last illness.

'Dr. Channing first appeared as a controversial writer in 1815, when he addressed his Letter to Rev. S. C. Thacher, 'on the aspersions, contained in a late number of the Panoplist, on the ministers of Boston and the vicinity.' This led to a public correspondence between him and Rev. Dr. Worcester, of Salem. In 1819 he preached the sermon at the ordination of Mr. Sparks at Baltimore, which produced the Letters of Professor Stuart and of Doctors Woods and Ware. In this sermon he took that position in behalf of Unitarian Christianity, which he defended in many subsequent discourses, on public occasions and in his own pulpit.

It has been said, that Dr. Channing's religious opinions underwent a change in the course of his ministry. This remark, I apprehend, is suited to give an erroneous impression. It certainly should be accepted with great qualification. Whatever change may have been noticed either by himself or by others, was no more than the natural progress of a mind always seeking the correction or enlargement of its own views through a clearer perception of Divine truth. Dr. Hopkin's view of disinterestedness as the essential element of the Christian character he early embraced, and never relinquished. His sympathies, too, leaned towards what he considered the more serious portion of the Congregational body. But he was never a Trinitarian. He always, I think, regarded Calvinism as a system that misconstrued God, and did injustice to man. He retained through his whole ministry his belief in the pre-existence and superior nature, as well as the Divine Character, of Jesus Christ. His views of the atonement may have undergone some modification. But in regard to the evil of sin, the necessity of the Christian revelation for the salvation of man, and the vital importance of spiritual and personal religion, he held the same convictions at every period of his life. The same great truths which he vindicated from misconception and reproach in his preaching of late years, were the foundation of his religious character in his youth, and shed a celestial peace around his spirit in his last hours. The parental character of God, the divinity of the Gospel, the supremacy of disinterested love as the indwelling principle of the soul, and the blissful immortality of those who by patient continuance in well-doing seek to assimilate themselves to God and Christ, were the doctrines on which, as on an immovable rock, his character and his hope were built.'

'Dr. Channing's illness extended over twenty-six days. As is usual in cases of autumnal fever, the action of the brain was increased, and the mind was crowded with subjects and images, which at times occasioned him distress, as depriving him of that control over his thoughts which in health and under previous attacks of disease he habitually exercised. The nature of his disease also made it necessary to avoid the excitement of the pulse inevitable upon conversation, and he therefore, as well as those about him, abstained from long-continued discourse. Still he said much that can never be forgotten, and the beautiful serenity, the lively affection, and the perfect trust which he exhibited, made the apartment in which he lay waiting for death a place of holy instruction and peaceful sympathies. He expressed a wish to die at home, but yielded himself wholly to the Divine will. His bodily suffering was at no time extreme. Towards the close of the disease there was an oppression on the chest, and he sank rapidly. The last day of his life was more free from pain or physical uneasiness than those which immediately preceded it. He died at half past five o'clock, on Sunday afternoon, October 2. So quietly did his spirit pass away, that they who stood around his bed knew not when the last breath was drawn; and then they were long held to the spot by the more than living beauty which rested upon the motionless features.'

Theopneuston, or Select Scriptures considered by S. H. Cox, D. D., pastor of the First Presbyterian Church, Brooklyn, N. Y.. New York: Dayton & Newman. 1841. 24mo. pp. 180.

This is a singular book even in this day of infinite variety in the issues of the press. An Inscription, or Dedication extended over thirty three of its pages, addresses the Bibliaridion, or little book, as the author facetiously styles it, to Chief Justice Hornblower, of the State of New Jersey, and a ruling elder of a Presbyterian Church. While we were reading this 'Inscription,' and the Introductory observations, we were much amused with the bombastic pomposity and turgidness of the style, and had but small hope for the remaining contents. We were aware of the Dr.'s reputation among his own brethren, for large self-conceit, and for most remarkable specimens of bathos in composition and delivery, but we were not prepared for such specimens of wretched taste, in one so eminent. When we came to the substance of the book we found it readable and instructive, in spite of much coarse invective dealt out against the members of all other religious denominations, which could our readers peruse it, they would allow was on level with the contents of Bennett's Herald. What the Dr. says in a note of the London clergy, is absolutely libellous; he ought to be ashamed of it, and his own church should put him under discipline. The object of the book is to correct the rendering of certain passages of the New Testament, where the sense is obscured or perverted. As for instance, the phrase, '*by and by*,' occurs four times in the New Testament, Matt., xiii., 21, Mark, vi., 25, Luke, xvii., 9, and xxi., 9. When our translation was made, the phrase meant *immediately*, and such should be its signification in the four passages, but its meaning has been so changed that it now indicates, *after a while, some time hence*. Again, '*The axe is laid at the root of the tree*,' the Dr. says should read, '*The axe lieth* on the ground in readiness, *near the root of the tree*. It is quiescent and inactive. It reposeth there conspicuous, in waiting and in warning with solemn menace of its ultimate use; &c.' Nine Scripture Selections are thus illustrated. As a specimen of the volume, we will extract in our next paper, the author's remarks on 2. Corinthians, xii., 16: a part of his book in which the London clergy figure not to their advantage, yet not so badly as in another passage. Dr. Cox is a remarkably ingenious man in his interpretations of Scripture. Three years since, he informed his congregation that Cain was the first Unitarian. If we remember rightly, the reason which he assigned was, that Cain was the first person who thought the Deity would regard a bloodless sacrifice as sufficient.

'The American Almanac and Repository, of Useful Knowledge, for the year 1843. Boston, Dr. H. Williams, 1843.' 12mo. pp. 332.

This is the fourteeneth volume of a work which has been long and widely esteemed for its statistical information. Mr. Francis Bowen, and Professor Pierce, are its present Editors, succeeding to the labors of Y. E. Worcester, and R. T. Paine Esq. Besides the usual Calendar, Astronimical, Meteorological information, the volume contains, a full summary of the statistics of the United States, obtained in taking the last census, an abstract of the Bankrupt Law, and the Tariff Bill, an estimate of the agricultural products of the country in 1841, an account of the institutions for the insane, the blind, the deaf, articles on commerce, colleges, theological schools, and religious denominations, on the General, and the State Governments, on Foreign Countries, and an obituary for the last year. The labor of the hands and minds of hundreds, and the fruits of the most extended research through the world, are furnished to purchasers for *a single dollar*.

Tappen and Dennet of this city have in press and will soon publish a beautiful edition of Mr. Wright's Translation of La Fontaine's Fables, in 2 Vols 18mo, illustrated with fifty cuts. The work will be equally acceptable to young and old. The translation is an excellent one.

BOOK AND PAMPHLET SOCIETY.

The Directors of the Book and Pamphlet Society acknowledge the receipt of the following donations of books and tracts during the past year.

From the 'Society for promoting Christian Knowledge, Piety and Charity,' the following volumes, viz.

6, Nature and Design of a Christian Church.
42, Biography of the Reformers, &c.
122, Evidences and Spirit of Christianity.
56, Meditations for the Afflicted.
112, Maundrel's Journey.
20, Ware on Christian Character.
130 Hymn Books from Brattle Street Society.
42 Juvenile Books from Twelfth Congregational Society.
48 Juvenile Books from A. U. A.
359 Tracts from Rev. Mr. Muzzey's Society, Cambridgeport.
336 from Mass. Peace Society.
510 from Rev. Alexander Young.
50 Sermons from do do.
260 Tracts from Sam'l G. Simpkins.
147 Tracts from Rev. John Simpkins.
21 Books from do do.
160 Tracts and 19 vols. from I. P. Blanchard, Esq., and Christian Register for 13 years.
166 Tracts and 17 vols. from Mrs. F. H. Blanchard.
86 Tracts from Mr. J. Simpkins.
86 do do M. G. Leach.
212 do do Mr. Dennie.
61 Tracts and 7 vols. Lewis G. Pray.
53 Tracts from N. D. Cotton.
80 Tracts from Robert Lush, Esq.
57 do do Mr. Newell, Cambridgeport.
77 do do Mr. Reeves.

And other donations, not particularly specified, from Mr. Gilbert of Boston, Mrs. Mansfield, Boston, Mr. G. P. Bangs, Boston, Mrs. John Howard, Boston, Mr. Whitney, Cambridge, Mr. Sumner, Boston, Mr. S. Beals, Boston, Mr. S. Bowles, Springfield, Mr. Abram Grant, Mrs. Green, Boston, Mr. S. Norwood, Boston, Mrs. Cotton, Boston, and from a Friend.

*** The Depository is at No. 21 Tremont Row, where Tracts may be obtained for gratuitous distribution, or Donations of books, &c., left for the use of the Society.

HIGHLY IMPORTANT MEETING.

The Missionary meeting, held last Sunday evening in the Rev. Mr Gray's Church, Bulfinch place, stands adjourned to the South Congregational Church, under the pastoral Charge of the Rev. Mr. Huntington, on Sunday evening next. Addresses will be made by several gentlemen who have not yet spoken; many new facts will be communicated; and the argument commenced on last Sunday evening will be farther pursued. The members of all our Societies are respectfully invited to attend.

Take notice.—The meeting will commence at half past six precisely.

COMMITTEE OF ARRANGEMENTS.

Steven Fairbanks,	James F. Clarke,
Frederic T. Gray,	H. B. Rogers,
Albert Fearing,	N. A. Barrett,
Lewis Pray,	R. W. Bailey.

GENERAL INTELLIGENCE.

Mr. Webster's Address—Treaties and Commercial Intercourse.—Reference was made in our last paper to Mr Webster's late address to the Committee of the Chamber of Commerce and the citizens of New York, and some extracts were given. It was our purpose to have quoted more largely, and given his excellent remarks on *treaties* and *commercial intercourse*. He had been speaking of the late treaty with England, and he proceeds to say:—

In the progress of the civilized world, great changes have been wrought by commercial intercourse, by the general advancement in civilization, and, above all, by the benign influences of the Christian religion. And these changes are as clearly indicated by the subjects, on which nations now-a-days treat, as by any other marks or proofs whatever.

In ages past, treaties were merely alliances made for purposes of war, or as defences against war, or merely as compacts against the strong for the defence of the weak; or against crowns or successful princes, and for preserving what was considered in former days the 'balance of power.'

Treaties in our own day assume a new character. Not that these subjects are excluded altogether—not that they are not often introduced,—but a new class of subjects has arisen from the influence of Christianity, and has been introduced into the relations of government. These are commercial regulations.

These are for the adjustment of such questions as arise from the intercourse of different nations, and especially are they of service in preventing the cruelty and barbarism which were so frequent in former ages.

Gentlemen, as I have said, treaties were formerly entered into, wars waged, immense treasures exhausted, and torrents of blood poured out, to maintain the balance of power among the nations of the earth—that is, to keep the strong from oppressing the weak—and this security against oppression by the powerful, the weak sought to obtain by alliances, by armies, by foreign subsidies, and by military aid.

But, thanks to the civilization of the age, thanks to the commercial intercourse of civilized nations, and thanks especially to the Christian religion, which has been so influential upon the minds of men and the spirit of the times, another instrument has been devised for maintaining this balance of power, far beyond and infinitely above all the armies and navies of the earth.

That instrument is moral power—the judgement of mankind. All the nations of the earth would view with indignation now any such attempt on the part of the strong to oppress the weak, nor in this age would any nation attempt such a deed, as the partition of Poland; all the nations of Europe could not effect it. The nations now find security, not in armies and navies, but in the sense of general justice—the feeling of right which prevails in this civilized age—in which, if an intent is perceived on the part of any to injure one, it is the duty of all to unite in resisting it.

A general feeling of security has thus come to prevail over the whole world; because nations now would not sit silent under any outrage of the kind—would not keep quiet, but would be loudly indignant when any aggression by the strong is attempted upon the rights of the weak.

Texas.—By recent accounts from Houston, it appears that on the 14th ult. 800 Texans were at San Antonio, and Gen. Rusk was expected the next day with 500 more. By the 20th it was anticipated 2000 men would be ready to take up the line of march for the Rio Grande.

A Southern paper gives the following further information.

The Washington Farmer, of Oct. 15th, has been received. Its contents are almost exclusively of the warlike cast, and if they may be taken as true indications of the general spirit, there will be some sharp work soon on the Mexican side of the Rio Grande.

The policy recommended is to cross that river and levy contributions on the Mexican towns.

The orders of the President to General Somerville are to concentrate the troops on the East bank of the Rio Grande, where are such of them as are not willing to cross will be permitted to return. The penalty for not marching to the Rio Grande is a forfeiture of citizenship, and of all right or title to land, and a fine of five hundred dollars.

A treaty with the Indians was to be held at the Waco village on the 24th of October, the object being to secure peace with all the bordering tribes.

The following are extracts from the Farmer:

A valuable saline has lately been discovered in Sabine county; quantities of salt have already been obtained from it. Salt works are being erected, which it is said will supply that section of the country with that article.

We learn from the Galveston Civilian that a ship styled the Star Republic, burthen 350 tons, will run as a packet between Galveston and New York.

New Jersey Lunatic Asylum.—The commissioners sometime since appointed by the governor to select a site for a State Lunatic Asylum have reported. They recommend the purchase of a farm near Trenton, containing nearly 100 acres, and the erection of suitable buildings thereon. The general plan to which they give the preference is that of the Insane Hospital at Worcester, Mass. The estimated cost of the establishment, including furniture, out buildings, &c. is $75,000.

Presence of mind in a woman.—The Hartford Courant relates the following expedient by which Mrs Clark, formerly Miss Perkins, of Norwich, Ct., saved her life and that of her two daughters—being on board the steamboat Vermillion, lately burnt on Lake Huron. Her daughters were one six and the other twelve years of age. 'They were at the stern of the boat, and finding no other way of escape, she dropped them into the water, giving them directions to seize hold of a chain as they rose, which she pointed out, and which was attached to the boat. Seeing them successful, she jumped into the water herself, and they all three kept hold of the chain until assistance came to their relief.'—*Daily Adv.*

Colt, the Murderer of Adams.—Gov. Seward has decided on the application for a pardon of Colt, against the application. The Governor has reviewed the whole case in a written opinion, which is published in the Albany Evening Journal. In his opinion the conviction was not against law nor against the evidence, nor was there presented in behalf of the prisoner, any good claims to the executive clemency.

The steamer North America, we are happy to state, arrived at this port about seven o'clock yesterday morning, from Boston, which place she left on Saturday evening. The damage she sustained by the late fire on board of her, did not prove as extensive as was anticipated; and we learn it is the intention of Mr. Whitney, her enterprising owner, to repair the injury in a most efficient manner, as also to add to her length; the engines also are to be thoroughly repaired, boilers enlarged, &c. Next season, therefore, the North America will be fitted out in new and elegant style, her speed much increased, and in every respect worthy of the patronage of travellers, which we trust it will be the good fortune of her worthy owner long to enjoy.

St. John Observer, Nov. 8.

Another Death by Violence.—Mr John A. Deane, a respectable citizen of this place, and Clerk of one of our Courts, was on Wednesdayevening last involuntarily drawn into a quarrel, and although unarmed, was stabbed to the heart, and immediately fell dead in one of our streets. He was not, it appears, of the party who had been engaged in the previous quarrel, but stepping up during the excitement, was accidently drawn into it, and without apprehending danger, received the fatal stab. Mr D's sudden and expected death is deeply lamented by our community. His remains were followed to the grave by the Metropolitan Greys, the Masonic fraternity, and a large concourse of citizens. He has left a bereaved widow and child, ever to lament his premature death, arising from the too frequent practice, in defiance of law, of carrying deadly weapons. Cicero Buffington has been committed to our Jail, charged with having committed the offence, and two of his brothers, one of the Sheriffs of our county, have had to give bond for their appearance, charged with having been accessory. As the matter will undergo a judicial investigation, we refrain from any additional remarks. But we lament, truly lament the occurrence, and hope the day is not far distant when the public morals will be reformed, and law and order regain their wonted sway, for we blush for the present degeneracy of the times.

Milledgeville (Ga.) Recorder, Nov. 1st.

Eastern Rail Road Depot.—The Eastern Rail Road Corporation are now constructing a new and very large depot on this side of the water. They have purchased what was formerly known as Snow's, Pratt & Wilkinson's wharves running from Commercial street, near to Granite wharf—filled up the dock between them, and built two slips for their ferry boats. The planking of the lower portion of the wharf is nearly half done. The slips we believe are quite finished. The exact measurement of the ground which the depot is to cover we did not ascertain; but as we are Yankees, we shall exercise the boasted privilege of guessing. In breadth we should think the wharves would be not far from 200 feet; in length from the head of them to the end of the slips, not far from 1200 to 1500 feet. It will be seen that the depot will cover a large space of ground. Workmen are already at work upon the frame for the building, and every thing on the ground denotes that the depot will soon be ready for use. It was at one time in contemplation to erect a large and splendid hotel on the spot, but that idea for the present, we believe, has been abandoned.—*Mer. Journal.*

*** The Cambridge Ministerial Association will hold their next monthly meeting at the house of Rev. David Damon in West Cambridge, on the second Tuesday in December at the usual hour.

WM. NEWELL, *Scribe.*

MARRIAGES.

In West Bridgewater, on the 2d inst, by Rev. Mr Stowe, of Sherburne, Rev. James L. Stowe of Marshfield, to Miss Elmira Lothrop of West Bridgewater.

In New York, 8th inst, at St Thomas's Church, by Rev Dr. Hawkes, Dr. Van Buren, of the U S. Army, (son of the Ex President,) to the eldest daughter of Dr. Valentine Mott, of N. Y.

At Cleveland, Ohio, 30th ult, Mr Charles H. Eronson, of Columbus, to Miss Emily Gale, of Massachusetts.

DEATHS.

In this city, on Tuesday evening, 15th inst., Luther Ellis Esq. aged 72. He has been a severe and uncomplaining sufferer for fourteen years, the only groan of distress which he uttered was upon the last day of his life.

In Berlin, 3d inst. Miss Caroline R. Spafford, daughter of Capt B. F. Spafford, 18.

In Greenfield, Oct. 28th, Hooker Leavitt, Esq.

In Bangor, Me. Bradbury C. Atwood, a highly respected merchant of that city.

In Pembroke, N. H., 16th ult, Mrs Lydia, wife of Benj Cushing, Esq, formerly of Hingham, Mass., in her 84th year.

In Belvidere, Mich., 10th ult, Aaron W. Flagg, Esq. son of Mr Geo Flagg, of Holden, Mass.

In Columbus, Ohio, 1st inst, Mrs Abigail, consort of Mr Wm. O. Blake, formerly of Boston, 33.

In Detroit, 29th ult, Mrs Julia Ann, widow of the late Col Jno Anderson, U. S. Army.

In Jacksonville, Illinois, 8th ult. Lieut Edward Mlodzionowski, 30, a native of Poland. He was born a noble, in Russian Poland, and was just concluding his collegiate education at Wilna when the revolution broke out. He left Wilna immediately, and with much difficulty succeeded in reaching Warsaw, where he entered the military service of his country. He was engaged in various battles of that brilliant and melancholy struggle, and bore on his body till his death the honorable memorials of his intrepidity and patriotism. By the fortune of war he was driven into Austrian Poland, thence he reached Trieste, and thence the United States. Mr M. was employed in this country several years as an engineer, and made Jacksonville his residence. There his talents and amiable qualities rendered him one of the most estimable men in the community. 'None knew him but to love him—none named him but to praise.'

NEW AND VALUABLE Religious Works, in handsome binding, at low prices, suitable for Christmas and New Years presents—

Mary Lundie Duncan,	price, 87 cts.
Christ Our Law, by Miss Fry,	75
Michael Kemp, the happy farmer's lad,	50
Meditation on Prayer, by Rev H. White,	50
Anecdotes on the Catechism, J. Whitcross,	38
Tales of the Scoth Covenanters, by Pollock,	87
Charlie Seymour, or the good and bad Aunt,	38
Old Humphrey's Observations, new ed,	50
Old Humphrey's Addresses,	50
Bush's Notes on Leviticus,	75
Jay's Morning Exercises, new ed,	$1,00
Jay's Evening do	1,00
D'Aubignie's Reformation in Germany and Switzerland, 3d Am. ed, 3vols,	3,25

For the convenience of persons residing out of the city, we have advertised the prices. A liberal discount will be made from above prices, when sold in quantities—orders solicited.
n19 SAXTON & PEIRCE, 133 Washington st.

DISCOURSES on the offices and character of Jesus Christ, by Henry Ware, Jr—second edition—for sale at SIMPKINS'S, 21 Tremont Row. n19

BIBLES—The folio Pulpit Bible; also Bibles of Octavo size, in elegant bindings—with a good assortment of smaller Bibles—received and for sale at SIMPKINS'S Book and Stationery Rooms, 21 Tremont Row. n19

FRESH FLOWERS for my children, by a mother, with engravings—published and for sale at SIMPKINS'S, 21 Tremont Row. n19

REPLY TO HON. M. MORTON—A reply to the letter of the Hon. Marcus Morton, late Governor of Massachusetts, on the Rhode Island Question, by one of the Rhode Island people—price 12 1-2 cts—for sale by J. MUNROE & CO, 134 Washington st. n19

RE-PUBLICATION of the London, Westminster, Edinburgh and Foreign Quarterly Review. The above are furnished to subscribers at $8,00 for the four, or $3,00 for one, by W. CROSBY & CO, 118 Washington st. n19

WATERMAN'S
KITCHEN FURNISHING WARE ROOMS,
85 Cornhill, 73 Court and 6 Brattle sts.

☞ Families, Hotels, Eating Houses, Steamboats and Packet ships, furnished with every thing appertaining to the kitchen department, at short notice.
n19 6w

ONE PRICE SYSTEM.

DANIELL & CO., at their Old Established Stand, No 201 Washington street, have received their FALL supply of new and desirable Goods for the season, consisting of Black, Blue Black and Colored DRESS SILKS, Mous de Laines, rich French Prints, various styles of Winter Shawls.

Cloth Goods, of all kinds; Cassimeres very low; Mourning Goods of every description; Linen Cambric Handkerchiefs; Ladies rich styles Cravats.

New styles handsome Bonnet Ribbons; all kinds of Linen Goods; Flannels of the best make; Blankets, Quilts, Damasks, Towelling, with every other article of Housekeeping Goods

Our Stock having been selected with great care, and much of it having been bought at Auction, we assure our customers that every article will be sold very low.

As we have adopted the One Price System, no Salesman will be permitted to deviate from the marked price either way. n19

DICKENS'S NOTES, Harper's edition—American Notes for general circulation, by Charles Dickens—Harper's edition, the best one published. Large supply this day received by W. CROSBY & CO, 118 Washington st. n19

ANNUALS FOR 1843—The Gift, 8 engravings, elegant—the Christian Souvenir, edited by I. F. Shepard, 6 engravings—Friendship's Offering and Winter's Wreath, 10 engravings—the Rose of Sharon, edited by Miss Sarah C. Edgartown, 5 engravings. For sale by W. CROSBY & CO., 118 Washington st. n19

NEW MEDICAL WORK—This day published and for sale at TICKNOR'S, corner of Washington and School streets, a Practical Treatise on Venereal Diseases; or critical and experimental researches on inoculation, applied to the study of these affections, with a therapeutical summary and special formulary, by Ph. Ricord, MD, Surgeon of the Venereal Hospital of Paris, &c. a new translation from the French. n19

JUST PUBLISHED and for sale at TICKNOR'S corner of Washington and School streets, Claims of the Country on American Females, by Miss Coxe, author of the Young Ladies' Companion, &c. n 19

CLAIMS OF THE COUNTRY ON AMERICAN FEMALES.—By Miss Coxe, author of the Young Ladies' Companion, etc.—For sale by TICKNOR'S corner of Washington and School streets. n19

GREENWOOD'S PSALMS AND HYMNS.

JENKS & PALMER have just published the thirty fifth edition of 'a Collection of Psalms and Hymns for Christian Worship,' by Rev. F. W. P. Greenwood.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. P. Greenwood;) Hollis Street Society, (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr. Channing;) Bulfinch St. Church (Rev. Francis T. Gray;) Purchase street, (Rev. Mr Coolidge) Boston, Church of the Messiah New York (Rev. Dr. Dewey;) Cambrige, E. Cambridge, W. Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Weston, Newburyport, Sandwich, Sherburne, Uxbrige, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Mass. Portsmouth, Walpole, N. H.—Portland, Hallowell, Augusta, Bangor, Castine, Me.—Hartford, Conn.—Syracuse, N. Y.—Providence, Newport, R I.—Brattleboro' Vt—Savannah, Geo.—Mobile, Ala.—Alton, Ill.—St. Louis, Mo.—Louisville, Ky.—and many other societies in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns. No farther alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington Street (up stairs.) n12

PHILOSOPHY OF THE HUMAN MIND,—Elements of the Philosophy of the Human Mind, in two parts, by Dugald Stewart—a new edition, with the addenda added to each chapter, in one 8vo. vol. of 628 pages. Published and for sale by J. MUNROE & CO., 134 Washington street. n 12

HAYWARD'S FAUST—Faust, a Dramatic Poem, by Goethe, translated into English Prose, with notes, &c., by A. Hayward, 1st American edition—for sale by W. CROSBY & CO, 118 Washington st. n12

THE BIBLE—Coverdale's Translation, Biblia, the Bible, that is, the Holy Scripture of the Old and New Testament, faithfully and truly translated into Englishe, 1535, 4to—for sale by WM CROSBY & CO, 118 Washington st. n12

NEW NOVEL.—The Quod Correspondence, or the Attorney, in 2vols, 12mo—this day published, and for sale at TICKNOR'S, corner of Washington and School sts. n5

PRICE REDUCED—MR. PUTNAM'S SERMON.—This day published; the second edition of Mr. Putnam's Sermon delivered at the Ordination of Rev. Mr. Huntington with the Charge, Right Hand of Fellowship, Address to the People, &c., &c. Price 12 1-2 cents. This day published by WM. CROSBY & CO., 118 Washington st. nov 9

VALUABLE BOOKS—Lord Bacon's Works, Montague's Edition; Lord Bolingbroke's works, 4v, 8vo, new edition; Napier's Peninsular War, 4 v 8vo; Turner's History of the Anglo Saxons; Washington Irving's works, 12v; Adventures of Gil Blas, illustrated; Macaulay's, Wilson's, Scott's and Talfourd's Miscellanies, 10 v in uniform bindings; Percy's Reliques of Ancient Poetry; the Seer and Indicator, by Leigh Hunt; Addison's works, including the Spectator, &c. 3v 8vo; Richardson's English Dictionary; Benj Johnson's works, 2v 8vo; Boswell's Life of Johnson, 2v 8vo; Burnet's History of the Reformation; D'Israeli's Novels, 1v 8vo; Russell's Modern Europe, 3v; Gibbon's Rome, 4vo; Milman's Notes; Thiers's History of the French Revolution, 4v; Scott's Novels and Poetical works; Catlin's Indians; D'Aubigney's History of the Reformation, 3v; Rollin's Ancient History, 2v; Smith's Lectures on Modern History, 2v; Sparks's Life and Writings of Washington, 12v; &c. at low prices—for sale by J. MUNROE & CO, 134 Washington street.

J. M. & Co. keep constantly on hand, a large collection of Books suitable for towns, villages or private libraries. n5

THE MONTHLY MISCELLANY of Religion and Letters—Edited by Rev. E. S. Gannett—Contents of the November number—Religious Delusions—Children's Books—Letter from a Believer to a Skeptic—Human Frailty, a sermon by Rev E. Q. Sewall—Bowen's Essays; Wm. Ellery Channing, D. D.—Notices of Recent Publications; Intelligence, &c. WM. CROSBY & CO, Publishers, 118 Washington st. n5

INDIA RUBBER SHOES—600 pairs of Ladies, Gents, Misses and Children India Rubber Shoes, just received and for sale low at T. H. BELL'S, 155 Washington st. n5

BOOTS! BOOTS—A large stock of Gents Calf, Seal, Kip and stout Boots, from 2,25 to $7,00, at T. H. BELL'S, 155 Washington st. n5

FIFTEEN SERMONS, preached at the Rolls Chapel, to which is added a charge to the Clergy of Durham, by Joseph Butler, late Bishop of Durham, with an introductory essay by the Rev R. Cattermole, and an appendix.
For sale at WM. D. TICKNOR'S, corner of Washington and School streets. n5

COMMERCIAL DICTIONARY, by J. R. McCulloch—Ladies Botany, for the use of schools. Just received and for sale at TICKNOR'S, corner of Washington and School streets. n5

LADY'S BOOK AND LADY'S AMERICAN MAGAZINE, for November, is just published at 121 Washington st—Embellishments—Returning from Market, a rustic subject from a painting by Callcott; Fancy Sketch, by Hayter; colored plate of the fashions and original music. Permanent writers: Miss Sedgwick, Sigourney, Hale, Leslie, N. P. Willis, Dr. Bird, T. S. Arthur, Mrs Annin, Hentz, Embury, Seba Smith, Ellet, of Charleston, S. C.—Price, $3 per year or 25 cents singly. A few setts of current volume, containing nearly 40 steel and other original engravings, may be had by early order. JORDAN & CO. n5

WHITE AND BLACK Satin Slips, a fine assortment may be found at T. H. BELL'S, 155 Washington st. n5

LADIES KID WALKING SHOES—A large assortment of Ladies Kid Walking Shoes, from $1 to 1,50 a pair, at T. H. BELL'S, 155 Washington street. 3wis o22

BOSTON CIRCULATING LIBRARY, No 118 Washington st.—New Books just added—Part 4th Burney Papers; The Expectant, by Miss Pickering; Percival Keene, by Murryatt; The Czarina, by Mrs Hofland; Life of Jean Paul; Johnsoniana; Man of Fortune; American in Egypt, etc. etc.—Also, without extra charge, all the principal Reviews and Magazines, both American and Foreign, together with a large assortment of Juvenile Books, forming together one of the best collections of valuable Books for Families ever offered for public circulation. All the most popular and interesting works added as soon as published. Catalogues furnished gratis. W. CROSBY & CO. o29

AN ORIGINAL THANKSGIVING ANTHEM, a beautiful and brilliant piece of Music, of easy performance, will be issued in a few days. Price $1,00 per dozen. W. CROSBY & CO, 118 Washington st. o29

CANNETT'S TWO DISCOURSES,—An Address delivered at the funeral of Rev. William E. Channing, D. D., in the Federal street meeting house, October 7, 1842. A sermon delivered in the Federal street meeting house, in Boston, October 9, 1842, the Sunday after the death of Rev. William Ellery Channing, D. D., by Ezra S. Gannett, published by request. Published and for sale by J. MUNROE & CO. Price 25 cents for both.—No. 134 Washington street. n 12

ADDRESSES ON DR. CHANNING,—By Rev. Theodore Parker,
Rev. John Pierpont,
Rev. George E. Ellis,
Rev. Ezra S. Gannett,
Rev. Henry W. Bellows.
Published and for sale by J. MUNROE & CO. No. 134 Washington street. n 12

THE ARTIST,—With nearly all the Periodicals for November, are received and for sale at WILDER & CO.'S Periodical and Circulating Library, Office, 71 Washington street. n 12

ENGLISH ANNUALS, FOR 1843,—Received this day at TICKNOR'S, corner of Washington and School streets. The Book of Beauty, edited by the Countess of Blessington, with beautiful illustrations bound in blue silk; The Keepsake, also edited by the Countess of Blessington, with 13 beautiful illustrations, bound in red silk; The Drawing Room Scrap Book, containing many splendid plates, bound in silk; The Forget-me-not, a Christmas and New Year's Present, edited by F. Shobert, 11 fine illustrations; Friendship's Offering, bound in morocco, with highly finished plates. n 12

TRIBUTE TO CHANNING—An humble Tribute to the Memory of Wm. Ellery Channing, DD—a Sermon preached at West Roxbury, Oct. 9th, 1842, by Theodore Parker, Minister of the Second Church in Roxbury. This day published by TICKNOR, corner of Washington and School sts. o29

PARISIAN LINGUIST, or an easy method of acquiring a perfect pronunciation of the French Language without a French Master, intended for Academies and Schools in the United States, and for American Travellers in Europe; in this work all the rules of Grammar and the forms of French Conversation are fully illustrated; and the whole is expressed in the simplest English Spellings, by an American resident in Paris. Published and for sale by JAMES MUNROE & CO., 134 Washington street. oct 22

MILTON ACADEMY—The Winter Term of this Institution will commence on the first Tuesday after Thanksgiving, and the Spring Term the last Tuesday in February; each to continue eleven weeks.

Tuition—Languages, $7,00—English Branches, $5,00. Board can be obtained in good private families, on reasonable terms, and a few can be accommodated in the family of the Principal.
E. J. MARSH, Principal.
Milton, Nov. 12, 1842.

BOZ'S NOTES on America—Published in Harper's edition of select novels—price 12 1-2 cents—for sale by SAXTON & PEIRCE, 133 Washington st. n12

BOOTS AND SHOES.

THEO. H. BELL, 155 Washington street, opposite the old South Church, would respectfully inform his friends and the public in general, that he has received his full supply of Fall and Winter Boots and Shoes, of every style and quality, consisting in part of

Ladies Kid and Morocco and lace from		$1,25 to 1,50
do do do Low lace	do	1,00 to 1,25
do Gaiter Boots,	do	1,75 to 2,00
do Gaiter Shoes,	do	1,25 to 1,50
do Kid Ties and Slips,	do	50 to 1,25
do Bronze and Fawn Ties,	do	75 to 1,12
do India Rubbers,	do	75 to 1,00
do Calf and Grain Ties,	do	1,00 to 1,50
do Fur lined walking Shoes,	do	1,75 to 2,00
do Lasting Lace,	do	50 to 1,12
do Buckskin Ties, &c.,	do	1,25
Gents Calf pegged Boots,	do	3,00 to 3,50
do Kid do	do	2,25 to 2,

POETRY.

GOOD NIGHT: A SWISS HYMN, OF DAUPHINY.

[From the unpublished Memoirs of La L'Handu.]

Amongst the Alpine regions, the Shepherd's Horn is the signal for a solemn and religious ceremony, and is used for a more noble purpose than the mere recal of cattle from their pasturage.—When the sun has quitted the valley, and his lingering beams still cast a glow of fading light on the snowy summits of the mountains, the shepherd, whose hut is placed on the highest Alp, grasps his horn, and pronounces through his speaking trumpet this solemn injunction to the world below: 'Praise ye the Lord!' Every shepherd in the neighborhood who catches this sound, in succession repeats the same sentence at the door of his cabin; thus, perhaps, for a quarter of an hour the cliffs and rocky precipices fling to each other the oft-repeated echoes of the sublime admonition. An holy stillness succeeds the last reverberation, all kneel bareheaded and in silent devotion until darkness reigns upon the earth, and veils the towering mountains. Again the horn sounds, and the peaceful, social good night, once more awakens the echoes; hills, vales, and rocky cliffs, all sink to rest.

Time for returning home—
Day hath withdrawn her light,
The vesper hour is come,
Bright shines the lamp of night.
Hark! 'tis the call of heaven,
The mountain voice his heard;
That solemn horn at seven
Proclaims the holy word—
'Hallelujah, praise the Lord!'

Slack is the hunter's bow,
His arrow's in its rest,
Shepherds are bending low,
The sun is in the west.
These awful heights have pour'd
Again God's hymn of praise;
Hark! still his holy word
Their cheerful voices raise—
"Hallelujah, praise the Lord!"

Wet is the dewy fleece,
Hung is each flow'ret's bell,
All worldly labors cease,
The bee is in her cell;
Soft hour of stillness reigns,
The countless echo's heard
Of mingling spirits' strains,
And angels waft the word—
'Hallelujah, praise the Lord!'

Homeward returning, all
Our highest neighbors hail;
Grey misty shadows fall
Around our peaceful vale.
Good night; the only words,
Responds to that of heaven,
Which supersedes the Lord's;
The benediction's given—
'Halleujah, praise the Lord!'

MISCELLANEOUS.

CORRESPONDENCE OF THE A. U. A.

Naples, Aug. 19th, 1842.

Rev. Chas. Briggs, Dear Sir and Brother,—I had yesterday so good a treat, that the least I can do is to run over it again with you, especially as I have done so already with other friends. Excuse me for not dating this to you, (as I *have*, to several of *them*) from the very top of Vesuvius, while our dinner was roasting in a cleft of the rock within reach of me. * * * Though I must be off to Rome by daylight to-morrow morning, I shall steal a few minutes from my night's rest to give, dear Sir, a summary of a single day's work among the many that I would gladly scribble out for you. Thursday last, Aug. 18, was one of the most eventful days of my life. I was early upon the railway in company with an excellent and experienced friend, Mr. H., of London. Whirling out of Naples, and through one of its highly cultivated suburbs, we had no time to observe the gardens of cabbage, potatoe, indian corn, and other home-looking things that lined the road. The donkeys at every well, in every garden, turning out water by a wheel and long band of dippers, only reminded us of the pathless and parched mountain of fire that is so regularly ascended by these faithful animals, where no other beast of burden could travel. Luxuriant tropical trees and plants, the fig, pomgranate, olive, and many a poplar-trained vineyard, loaded down with purple clusters of grapes, we passed unnoticed. Even the lovely bay of Naples itself, whose waters came like fawning spaniels almost to lick our feet, could not *then* be admired, for the 'greater objects that had taken possession of our souls.' There was Vesuvius right before us, and on his smoking crater, now 5000 feet above our heads, we were to plant our feet before the sun should slant his beams the other way. As our road cut through layers of conglomerate tufo-rock, and lava, we were but remindded of the great lava *fountain*, which we were so rapidly approaching. Herds of goats by the wayside only suggested to us that *no* goats could feed on Vesuvius. The ruins of the great sea wall on our right were *not* the effects of volcanic power. Long trains of men were carrying sand, or ballast to a vessel at anchor, each with a small basket-load on his head. What a shameful waste of power thought I; how many such vessels might be loaded in a minute by a single eruption of *Vesuvius*. * * First of all we were to visit one of the cities destroyed 1800 years ago, Herculaneum, and then, its destroyer. Resina was soon announced by the Railway conductor, and remembering that Resina was built on and over Herculaneum, we were not long in crossing the upper to the entrance of the lower, city. Ten minutes walk brought us to the point of descent. It was eight o'clock, A. M., when we reached it, and about an hour sufficed to see all the sunny part of this singular relic of antiquity. Not only are there now no workmen employed in disinterring Herculaneum, but some of the finest ruins, perhaps the finest of all (the Chalcidium,) has been buried up again, for fear of the consequences to the dwellers over head. I would, if I had time, parcel out to you what we did see of this dead city. All I can say is, that it resembles no other ruin that I have ever seen. Nothing is mossy or ivy-grown, there is no grass in the streets, but all seems as if the terrific 'thus far and no farther' had passed upon the city before your very eyes: literally 'the silver cord is loosed, the golden bowl is broken, the pitcher is broken at the fountain, the wheel is broken at the cistern'—man is suddenly called to his long home and no mourners, but their skeletons, are about the streets. There is something appalling in the very indifference with which you are told—'This is a nursery; the skeletons of two children were found in this bath-tub. This is a dressing room; the bones of a female were found here decked in golded armlets, necklace, and hair-pins; and her bottle of rouge on this marble stand. This was a prison; here was discovered a skeleton in chains!' Such things as these 'give one feelings.' But I must hurry away from them, though I would ask what place in the world like this to sit down and write sermons in? Every corner, every stone of every tomb here is full of the most eloquent sermons. The concluding part of the visible wonders of Herculaneum is its Theatre, the most magnificent of its ruins. This is visited by leaving the light of day, and taking down the light of torches or wax candles instead. Here again, in its beautiful orchestra is touchingly fulfilled the Scripture 'all the daughters of music shall be brought low.' Low indeed are they, for as we stand where they once stood, the distant hum of life on the earth above, and the far off thunder of carriages over head tells us how low we are, and how low we must all consent, one day, to lie.

After devoting an hour or two to the under ground and over ground portions of Herculaneum, we mounted horses (old fellows that knew well their path of duty) and began our ascent of Vesuvius. Of course we did not gallop much of the way. The best plan seemed to be to fling down the reins and take notes of the way. Writing on horseback is *slow* work, but it was better than nothing. It is fortunate for you dear Sir, or I should have burdened you with three or four sheets instead of one. All I attempt to give in this hasty scrip is what I was then able to put down, according to Dr. Dewey's rule 'chronicle your sensations while they are fresh.' Well,—thus runs my lead pencil on horseback. Took these poneys at nine hours thirty minutes, A. M. Road rough, built like stairs; rolling stones in plenty; hard scrambling; over a lava stream 1400 years old. Fig-trees, the pomgranate, grape, &c., cover the mountains base thus far. We are, for a long distance, between high banks and pick the black-berries in any quantity without leaving the saddle. We see nothing of the country about; we're so hemmed in. Ten o'clock ten minutes. Now passing the 'Villa-Salvatore Raja' one of the last dwellings on the upward route. Ten o'clock fifteen minutes. Emerge at last from between these banks, and now, glorious, glorious view! as if one looked down on 'all the kingdoms of the earth in a moment of time.' There is Naples (with all its palaces and its 500,000 souls,) its numerous suburb towns. There is Puteoli the very point where St. Paul disembarked before he 'took the road to Rome.' There is the Bay, of all harbors the grandest. In the back ground, the framing of the picture is made of the chain of the Appenines! (N. B. I find my pen will wander a word or two here and there from my horseback journal of the day. But I return to it. Ten o'clock twenty minutes. We now enter on the broad blasted acres of crumbling lava; this we are now passing was thrown out but three years since. It looks like fields of freshly deposited rich, black soil, as if some giants were about making their gardens here. It is because we see only the *froth* of the lava which always crumbles as it cools; no hard, solid, smooth, lava-fields seen yet. Ten o'clock thirty minutes—View all around, magnificently grand, particularly down toward Naples. 'See Naples and then die' is a proverb one can almost realise from this elevated post. Now, the real lava shows itself and walls the road, most artificially, for us. We are probably in the bed of some ancient torrent. All now seems pathless, but the horses manage to pick their way. Again the high walls shut us in; horses need both voice and whip. Do your best they will now and then stop short as if to say 'no farther.' The sun scorches; again we are in the shade of the cliff and a fine air draws through the ravine. Ten o'clock thirty-nine minutes. Shout for the '*Hermitage*' at last. None so glad as our poor animals, for here we dismount and give them half an hour's rest. We enter the stone house or cells of the hermit and put our names in his big book. Don't find Napoleon's name here! Eleven o'clock. Take to the horses again. We're no longer in a ravine but clamber over broken rocks and crumbling pumice. We bid adieu to life and living things, and now we have it! Desolation is no longer a name, though we enter his dominions without a passport. On either side a hundred thousand acres of broken, black lava-spume! We pass two droves of donkeys laden with lava for the roads below. Eleven o'clock fifteen minutes. More scraggy than ever, yet we plod on. Old General Putnam would be the man to *descend* these rock ladders on horseback. All verdure has now ceased but one species of bitter weed which the horse loves to nibble as he goes. Some living things yet; viz., lizards and goats. The lava now looks wrinkled on its surface, like cauldrons of boiling soap. Eleven o'clock thirty minutes. We reach a breathing place and are now at the foot of the crater. A mile and half of nearly perpendicular climbing will put us at its top!! What is this? a soldier! what doing, up here? The guides answer, 'to keep the peace.' *What* peace? Bind old Vesuvius over to keep the peace!! Wilt thou bind up the influences of the Pleiades or loose the belts of Orion?' Surely this is too much folly—but no, the Neapolitans say 'no.' There are a few laborers up here; they must be watched. Here we part with all horseflesh and take to our sticks and stumps. We start a little too fiercely up the crater and in five minutes come to a dead halt. My friend has a leather strap put round him and is pulled along and thus aided by one of the guides. 'Alps on Alps arise,' in some places we go two steps back to one forward. The view of the world below is more and more superbly beautiful every step we go up. We could sit here all day looking at it. There's nothing like a path of course. The old Hermit's choice wine flows fast but not for me. I get on bravely without it. Twelve o'clock ten minutes. Down on the lava again to rest. Twelve o'clock fifteen minutes. We're at the top at last! glorious! glorious! Air cool and fresh, must put on our coats again, and button them too. Twelve o'clock forty-five minutes. We're on the other side of the crater's edge; a noble chalice this; its rim three miles round! we could'nt have believed it! and here I indite several letters, while eggs are roasting within reach of my stick, simply by laying them *on* the rock. Some leaves thrown out of our fruit basket presently blaze. My friend could not bear to come to the inner edge of the crater's rim and look in; he says, and with some justice that 'tis a fearful thing to look in there.' I part from him for a moment (with a guide) to take that look. I see the smoke belching out of the inner crater half a mile or more below there. 'Is it possible to descend down to the very fire? yes,' said the guide. Will you lead the way? 'Certainly' said he. Really the temptation was too great; I told him to lead on. He went down, leap after leap, over the black sand, dexterously avoiding the sulphureous vapors. I followed close at his heels. In a short time we were at the bottom. I saw the fire within my reach. I was half suffocated with the sulphur steam. Part of the time I was forced to lie close to the rocks and hold my breath—then I approached guarding my face with my hat. I threw in great pieces of lava and heard them strike, below the flames, where no eye has ever reached. As the wind now and then removed the spouting column of vapor and smoke, I saw the heart of Vesuvius *red* like crimson; and heard the fearful roar of the elements of destruction far, far below. It was the very Hell of classic, (shall I say of *Christian*) mythology, an image such as I shall never forget, of that real fire in the soul, the fire that is not quenched. In less than half an hour I had clambered up again to the top of the grand crater and rejoined my friends. Can I ever forget that day?

Yours very truly, C. H. N. DALL.

[From the New York Evangelist.]

EASTER SUNDAY—ILLUMINATION OF ST. PETER'S—FIREWORKS AT THE CASTLE OF ST. ANGELO.

Easter Sunday was ushered in by the firing of cannon, the marshaling of soldiery, and the general demonstrations of dissipation which one might expect on the last day of Holy Week. In the church of St. Peter's there was a repetition of the Pope's grand entry, and of the adoration he paid to the *relics*, as well as of the benediction which has been twice pronounced in the Piazza. When the Pope entered the church, borne on his throne above the heads of twelve men, the choir commenced the chant; *Tu est Petras et super hanc petram*,' &c. (Thou art Peter, on this rock, &c.) The scene presented in front of St. Peter's, while the Pope was pronouncing the benediction, was truly imposing. The assembly was larger than any I had seen in Italy. The Piazza, the dimensions of which are immense, was filled in every part. It will hold probably 150,000 persons. This large extent of ground was not alone covered, but the street was filled quite back to the bridge of *St. Angelo*. The soldiery occupied the middle of the Piazza. The splendid equipages of Cardinals, and the carriages of the nobility were ranged around the sides in such a manner as to give great effect to the scene. Above these, on galleries and temporary scaffoldings were seen the young and the gay of the city of Rome, while below on the pavement were the peasantry in their various costumes. There was a powerful corps of musicians, who, after the benediction was pronounced, played so finely and so loudly that their music was not drowned in the din of bells and cannon which served as an accompaniment. The soldiery *kneeled* in a body, as did also most of the people in the Piazza, who were not either too much crowded, or too *heretical* to make their obeisance.

The illumination of St. Peter's is one of the seven wonders of the world! It commences about dusk on Easter Sunday. The illumination is not effected by placing lights in the windows, as we should do in America; but the exterior of the edifice is traced in light, so that the style of architecture is easily discernible by the lines of lighted torches which are exhibited. 4400 glass lanters are suspended by ropes and other contrivances to the outside of the church. The business of lighting and attending to these lanterns is considered so dangerous, that the men who are employed in the service receive the mass before undertaking their duties.

The light sent out by the immense number of lamps which compose the first illumination, was clear and distinct, but not dazzling. I never in my life saw anything of the kind so beautiful. The church with its dome of fire could be compared to nothing but a *temple of diamonds*, each of which sparkled in the moonbeams.

This, however, was only the first illumination. At about half-past eight o'clock, a flaming torch was run up to the topmost point of St. Peter's cross. This was a signal for the second illumination. In a minute 784 flambeaux which had been previously arranged, burst forth in streams of light, and seemed to *wrap the church in a sheet of livid flame!* I cannot describe the wonderful effect produced by this sudden change. The diamond lights which we were a moment before admiring, faded like stars before the dawn of day, and it seemed as if the *temple of fire* would be indeed consumed. Perhaps you can conceive of a scene which would be presented if the City Hall, in the city of New York, were so illuminated as in the darkest night to develop every pillar, arch, capitol, and window of which it is composed; and so that one who knew nothing of the occasion would declare that the edifice was burning in every part, yet nowhere consumed. That you will say would be a wonderful exhibition; and yet it would represent this spectacle but little better than an illumination of the Alms-House in the Park, could represent the City Hall illuminated. If ever I saw anything which astonished me so much as did this lighting up of St. Peter's, I forgot it when I saw this display. I had been told that it was a very sublime spectacle, and I anticipated as much, but I must say that my anticipations fell far short of the reality.

This illumination is a regular part of religious services of Holy Week, and I understand it takes place every year, even if the weather is unfavorable. Rome was filled to overflowing with carriages, foot passengers and thieves, on the night of Easter Sunday. My friend, Mr. S., who was robbed before in the church, had his pocket picked in the street. Happily, the thief found only ten Pauls, instead of as many Napoleons. The one is about one dollar, while the other sum is nearly forty. Mr. S. fastened his handkerchief in his skirt pocket, and used it as a bait. Before he reached home he caught a fellow, and gave him a good caning.

The fireworks at the castle of St. Angelo on Monday night seemed to create a greater commotion in Rome than did the illumination of St. Peter's. Carriages and balconies were engaged at exorbitant prices, long before the appointed hour. Twenty dollars were paid for a single seat in those balconies which fronted the bridge of St. Angelo, and prices were said to have been paid for carriages which I can hardly credit myself.

I was one of a party of twelve who took possession of a station on the top of a palace near the *Ponte Sisto*. We had a perfect opportunity to see all that was to be seen. The night was very dark, and the lights of the city were purposely extinguished, so that save an occasional torch in a boat floating on the Tiber, with here and there a lighted chamber, there was nothing to break the total obscurity. Hundreds of thousands were stationed in different parts of Rome, every commanding eminence was filled, and yet darkness reigned universal. A flash like lightning, followed by the loud roar of a cannon, occasionally broke the tedium of expectation, and warned us of something soon to burst upon our view.

Presently the scene opens with an explosion called the *Girandola*. This is produced by 4500 rockets so arranged as to represent an eruption of Mt. Vesuvius. While the rockets were being discharged, the cannon from the castle were fired, so that the immense thunder of artillery seemed to be occasioned by the rockets. After some magnificent change, 'the scene closes with a second Girandola, appearing to convert the very Tiber into flames, and throwing reflected light upon the dome of St. Peter's which shines brilliantly amidst the seeming conflagration.' Such a scene as this I never witnessed. It was in perfect contrast with the illumination of the previous night. The loud firing of cannon and the constant explosion of rockets represented the confusion and terror of a real cannonade. Sometimes such a brilliant light would arise from the castle, now personifying a volcano, that the darkest corner of Rome would be illuminated. At one time the fireworks represented a church standing perfect and entire in the midst of surrounding flames. This was to represent either the church of Constantine, or what did formerly stand on this very site, the tomb of Adrian.

At another time the castle of St. Angelo would seem to be burning, and one would fear that it had acccidentally taken fire. Again, all is dark for a time, when out bursts another eruption! You can hear the roar and hissing of molten fire, the flames shoot high into the heavens, streams of liquid fire, like fiery flying serpents, dart across the sky. The light becomes too dazzling to look upon, and the report of the explosions is deafening to the ear.

Such is a feeble description of the fireworks which wound up the ceremonies of Holy Week at Rome. You see what is the nature of the holiest services of the '*Holy Catholic Church!*' You see to what expense men will go to honor a religion which aggrandizes man, and *steals* the reverence due only to the King of heaven. I have been minute in my descriptions, that you might be able to judge correctly of a series of ceremonies of which we have heard so much in America. They exhibit the ingenuity of man and the taste of modern Rome, and if there were no pretense to solemnity and religious worship, and if these spectacles were not exhibited on the Sabbath, no one could witness the ceremonies of the Holy Week without considerable pleasure. GORHAM.

MISS PEABODY is about to enlarge her number of subscribers to the Foreign Library, No. 13 West street, Boston, from the original number to which it was limited; to make corresponding additions to the library, especially of french books, in such departments as may be desirable for those learning to converse in that language. It already contains a valuable collection of french history, memoirs, and other literature; a valuable and quite complete collection of the great German Authors; and English books of a more solid character than is usual in circulating libraries, and which is enlarged by new publications continually; besides some Italian and Spanish books.

Books may be hired from the library by the single volume, but only subscribers may take out the periodicals, of which there are more than a hundred dollars worth taken, among which are some German, and English not republished in this country.

3m s 24.

ROGERS'S PATENT METALLIC HONE and Strop, warranted superior to any thing ever invented, for sharpening Razors, Penknives, Surgical Instruments, &c. For sale by W. CROSBY & CO, 118 Washington st. s3

NEW BOOKS—Received this morning at TICKNOR'S, corner of Washington and School sts, The Burney Papers, No 4, containing Diary and Letters of Madame D'Arblay, edited by her niece.

Nos 19 and 20 Our Mess, containing Jack Hinton, the Guardsman, by Harry Rorrequer, with illustrations by Phiz.

Miscellanies, by Stephen Collins, M. D., containing articles on Charles Dickens, Charles Lamb, Cowper, David Brainard, Chercley, American Literature, &c. 1vol, 8vo.

New and beautiful edition of The Task, and other poems, by Wm. Cowper, with splendid engravings by Cheney, Cushman and others, from drawings by John Gilbert, bound in calf and gold, 1vol, 8vo.

The Gift for 1843, printed on large paper, 1vol, 8vo—the most splendid vol. of the season. o22

WHITBY'S LAST THOUGHTS.—The Last Thoughts of Dr. Whitby; containing his correction of several passages in his Commentary on the New Testament. To which are added, five Discourses, on the Subordination of the Son, &c. Published by his express order. A new edition, to which is prefixed, a short account of Dr. Whitby, with a Catalogue of his works, 1 vol 8vo. For sale by JAMES MUNROE & CO., 134 Washington street. oct 22

SPRING LANE EVENING SCHOOL.

MR BAKER will commence his EVENING SCHOOL, for Young Gentlemen and Lads, on the first Monday in October, 1842, at his School Rooms in Spring Lane, where he will make every exertion to promote the progress and improvement of his Scholars. 3 o1

DRESSES FOR ONE DOLLAR.

Barrett's Dye-House.

ONLY ONE DOLLAR will, for the present, be charged for dyeing Ladies Dresses, and other Goods in proportion, at Barrett's Dye House; and the public are assured that the Proprietors are determined to keep pace with other Dyers in prices, however low they may be reduced, and also to maintain that superiority in style and beauty of work, which has been so generally accorded to this establishment for nearly forty years.

Goods returned in one week, and satisfaction warranted in all cases. Office 35 Cornhill, Boston.

m7 1y

VERY IMPORTANT—Dr. S. STOCKING, Surgeon Dentist, has the pleasure of announcing to the citizens of Boston and vicinity, that he has recently made one of the most important discoveries ever made in Dental Surgery, viz:—a DIAMOND CEMENT for filling teeth, when by decay, they are too sensitive or too far gone to be filled with gold or any other hard substance. Its superior advantages over all other cements, have been fully tested; and the great object for which the profession have so long labored, is at length fully accomplished. The best cements that have ever been offered, have uniformly within a few days, when brought in contact with the liquors of the mouth, changed to a dark appearance; and the consequence was, the teeth would partake of the same shade; but the Diamond Cement neither changes its color, nor the shade of the teeth; and for years will remain as bright as the purest gold, and as its color corresponds nearer to the shade of the tooth than gold, it is obviously a highly valuable discovery Though at first soft and easily introduced into all the irregularities of the cavity, yet, in one hour, it becomes hard like stone, and will remain so for any number of years. Dr. S., by scientific research, has also discovered a suitable Anodyne, that will allay the most violent toothache, and destroy the nerve of the tooth without producing pain. This is also a valuable discovery, inasmuch as all the preparations hitherto resorted to for the purpose of destroying the vitality of the nerve, have produced the most excruciating pain for at least ten or fifteen hours. Most of the teeth that are usually extracted may be saved by first killing the nerve, and then filled with the cement.

The full set of Paris instruments, with which Dr. S. extracts teeth, has never been exceeded in perfect adaptation to difficult and almost hopeless cases by any other invention. Artificial teeth set on pivot or gold plate from a single tooth to a full set, either with or without false gums, on the most favorable terms. Particular attention will be given to filling teeth with gold. Price $1, for common sized cavities; and from 50 cents to $1 for filling with cement. Extracting, 25 cents; all operations warranted. Office, No. 166 Washington street, Boston. j21

SCHOOL FOR BOYS.

THE subscriber, Principal of the Hopkins School Cambridge, will receive Boys into his family and pay the most careful attention to their Moral, Physical and Intellectual Education. The course of instruction in the school embraces all branches necessary, as a preparation for entering college, or to fit them for commercial pursuits.

Reference may be made to any of the gentlemen of the University.

Terms—$175 per annum—payable quarterly in advance. The year is divided into four terms of eleven weeks each. Pupils from a distance can, if they choose, remain during the Fall, Winter and Spring vacations, without any additional expense.

N. B. The ensuing term will commence on Monday, Sept. 5th.

EDMUND B. WHITMAN.

Cambridge, Aug. 27.

SCHOOL FOR YOUNG LADIES.

THE Subscriber's School for Young Ladies, heretofore kept at No 41 Mount Vernon street, will be re-opened on MONDAY, the 12th of September, in the spacious and pleasant rooms under Park street Church, lately occupied by Messrs Cushing & Forbes, and rendered by recent alterations in every respect private and commodious. s3

JOS. HALE ABBOT.

NEW PUBLICATIONS—Prof. Nichol's New Work, on the order and phenomena of the Solar System, 1vol, 12mo, with plates; Attractions of Language, by Benj. F. Taylor, 1vol, 12mo; Christ our Law, by Caroline Fry; First Impressions, or How to make Home Happy, by Mrs Ellis; Barstow's History of New Hampshire; Henshaw on the Prophecies; Duffield on the Prophecies; Folsom on Daniel; Stuarts Hints on Prophecy; for sale by TAPPAN & DENNET, 114 Washington st. o1

TAILORS' TRIMMINGS,

OF EVERY DESCRIPTION, AT THE

ONE PRICE STORE.

No. 28 Wash. gton st., Boston.

PRIVATE HOSPITAL IN BOSTON.

SILAS DURKEE, M. D., Member of the Massachusetts Medical Society, and of the Boston Medical Association, has taken the large and convenient house No. 26 Howard Street, Boston, and fitted it up as a PRIVATE HOSPITAL for INVALIDS.

In important and difficult cases, the services of the most skilful and experienced physicians in the city will be had in consultation; and patients who place themselves under the care of Dr. D., and who wish to avail themselves of the advantages of a private Hospital, may be assured that every effort will be made for their comfort and well being.

An apartment has been fitted up with apparatus for administering the Iodine Bath, Sulphur Bath, and other medicated baths, as recommended by Dr. Green, of London, in the treatment of various chronic diseases. Terms, $6 to $10 per week. j11

JENKS & PALMER,

PUBLISHERS AND BOOKSELLERS,

131 Washington street, Boston.

☞ Furnish Country Traders, Towns, School Committees and Teachers on fair terms. j4

HUMAN LIFE, or Practical Ethics, translated from the German of De Wette, by Samuel Osgood, being vols 12 and 13 of Specimens of Foreign Literature. Just published and for sale by WM. CROSBY & CO. 118 Washington st. s3

MINIATURE CLASSICAL LIBRARY—Great pains has been bestowed in the selection of this unique Library. It will comprise the best works of our venerated authors; published in an elegant form, with a beautiful frontispiece, tastefully ornamented. The following are now ready:

Goldsmith—Essay, by Oliver Goldsmith; the Vicar of Wakefield, by Oliver Goldsmith; the History of Rasselas, Prince of Abyssinia, a Tale, by S. Johnson, LL. D; Elizabeth, or the Exiles of Siberia, by Madame Cotlin—the extensive popularity of this little Tale is well known; Paul and Virginia, from the French of J. B H. De St. Pierre; Pure Gold from the Rivers of Wisdom—a collection of short extracts on religious subjects from the older writers—Bishop Hall, Sherlock, Barrow, Paley, Jeremy Taylor, &c; Token of Remembrance; Token of Affection; Token of Friendship—each volume consists of appropriate Poetical extracts from the principal writers of the day.

Orders for single books, or by the quantity, answered at the lowest prices, by SAXTON & PEIRCE, 133 Washington st. o1

NEW BOOKS FOR CHILDREN. Ellen Leslie, or the Reward of Self-Control, by A nt Kitty.—Emma, or the Lost found; or Reliance on God rewarded.—Moral Tales for Young, translated from the French. Also—a supply of Blind Alice. Jessie Graham, Florence, Arnott, and Grace and Clara, by Aunt Kitty. For sale by W. CROSBY & CO, 118 Washington street. sep 10

THE CHRISTIAN PSALTER.

A COLLECTION of Psalms and Hymns, for social and private worship, by W. P. Lunt.

'In the present volume, while those parts of hymns have been omitted, which did not suit the purpose of the compiler, and in some few cases the stanzas of a hymn have been transposed, and, in a single instance, a stanza taken from one hymn by Watts, has been united with a stanza from another hymn, by the same author, on a kindred subject,—the principle has, at the same time, been adopted, to adhere to the words which the authors themselves used, so far as they could be ascertained.'—*Preface.*

'The method (in this compilation) which is new, is very clear and perfect. The copious extracts from those chiefs of sacred lyrists, Watts and Doddridge, stamp a peculiar value on the book. We heartily like, also, the principle of restoring the original reading to the hymns that have been altered; it is an act demanded alike by justice and taste.'—*Christian Examiner.*

This collection of Psalms and Hymns is in use in the 1st Church, Boston, Rev Dr. Frothingham's, and in the 1st Congregational Church, Quincy, Mass.

Those wishing to examine this collection can be supplied with copies gratis for that purpose by applying to the Publishers, LITTLE & BROWN, 112 Washington st. s24

THE GIFT, FOR 1843—This day published at TICKNOR'S, corner of Washington and School streets, The Gift, a Christmas and New Year's Present, for 1843. This volume is in every respect superior to that of former years. The engravings are all from eminent artists, Inman, Malbone, Sully, Chapman, Huntington and Cheney—and the literary matter is by distinguished American writers. Among the contributors are Mrs Sigourney, A. B. Street, author of a 'New Home,' Mrs Seba Smith, W. G. Simms, etc. The binding is in rich calf and gilt, and the paper and printing of the best quality. s24

YARNS, THREAD AND HOSIERY,

[at Wholesale.]

SHOREY & CO., No. 191 Washington street, having enlarged their rooms, offer at wholesale, a very extensive variety of yarns, threads, hosiery, &c. &c., and all the small wares usually found in a Thread Store.

Also a general assortment of Piece Goods to which the attention of the trade is invited. Merchants from the country will find many desirable articles not readily obtained, and probably save time and money by giving us an early call.

september 10

ENGLISH BOOKS RECENTLY IMPORTED—Hood on warming buildings by hot water, 8vo; Seary's designs for Tombs and Cenotaphs, 8vo; the laws of the Papacy, by Rev R. J. M. Ghee, 12mo; Barber's Version of the Minor Prophets, 12mo; Impey's illustrations of German Poetry, 2v, 12mo; Blair's Inquiry into state of Slavery amongst the Romans; Baillie on the Nature and Dignity of Christ, 8vo; Sir Isaac Newton on two corruptions of Scripture; Eyre's Illustrations of St. Paul, 2v 8vo; Memoir of Lant Carpenter, 8vo; Sermons on Practical Subjects, by L Carpenter, 8vo; Travis's Letters to Gibbon, 8vo; the Nestorians or the lost Tribes, by A Grant, MD, 8vo; Unitarianism Defended, Lectures at Paradise St. Chapel, 8vo; Strauss's Leben Jesu, 2vols, 8vo; Hobbs English Works, 8vo; Fuller's Worthies of England, 4vo, 8vo; Apostolical Epistles, 8vo.

For sale by JAMES MUNROE & CO, 138 Washington st. o8

WILDER & CO'S

FOREIGN and American Periodical Office.—General Agency for more than 100 Literary Works, 71 Washington street, opposite the Post Office, Boston.

Societies, Agents and individuals supplied at the lowest rates. Wanted, well educated and trusty Canvassers. s24

EXTENSIVE DRY GOODS

ESTABLISHMENT.

(Opposite the Marlboro' Hotel, Boston.)

E. F. NEWHALL, No. 192 Washington street, having again returned from Europe with a large and elegant assortment of Fashionable Fall Goods, selected expressly for his own sales, now invites the examination of purchasers to the handsomest stock of Fashionable Goods ever exhibited in New England.

In particular, new and beautiful Cashmere Shawls, rich new designs on green, drab, slate, ash, stone, brown, blue, white, scarlet and black ground, a magnificent assortment, from $8 to $50 each.

Superb Cashmere Long Shawls, the richest and best styles ever introduced here, from $25 to $100 each.

English Cashmere and Edinburgh Shawls, similar to the French Cashmere, a great variety of colors, and style, from $2 to $10 each.

Merino Shawls, best quality, black, red, and white, long and square, very cheap.

Balsora, Kabyle, Queen's Plaids, and other comfortable woollen Shawls, of large size and good style, at the lowest prices.

Purchasers of Shawls can find a better assortment and the prices lower for the same qualities, than at any previous season.

Rich Dress Silks, in almost endless variety of color and style, stripes, figures, corded, reps, and granite grounds—changeable and single colors, of various widths—many of them entirely new, and not to be obtained at any other store. Prices from 50 cents to $2 50 per yard.

Rich black and blue black Silks, single and double width, of very superior quality—the best Goods ever imported.

Rich white and light Silks, for party and wedding dresses. This assortment of Silk Goods, comprising about a hundred different kinds, offers a fine opportunity of selecting a rare article at a price cheaper than elsewhere.

Paris Embroideries, Capes, Collars, &c. very beautiful and very cheap.

Thread Laces, Linen Cambrics and Linen Cambric Handkerchiefs, very cheap. Marseilles Quilts, very large and superior quality—linen damask Table Cloths and Napkins, much below the usual prices.

Figured Mousselaine de Laines, Cashmeres and other fashionable Dress Goods, in rich Fall and Winter colors, an elegant assortment of new and beautiful designs, which will be sold cheap.

Fine plain Mousselaine de Laines, blue blacks, nazarine blue and other choice colors.

Superior black and blue black Bombazines and Alepines, very soft and handsome quality, from the best manufactories in Paris. An elegant variety of Merino Goods of all kinds, Indianas, Cashmerets, Napoleon Cloths, Cambleteens and other articles for Cloak Materials, of the most desirable styles.

New Goods will be constantly received from the New York auctions—particularly Superfine and common Broadcloths, Cassimeres, Flannels, and other staple and Fancy Goods, and will be sold at better bargains than at any other store.

The Fixed Price system is strictly adhered to—and any salesman known to deviate either way will be immediately discharged.

The quality of the Goods are first rate, and as none are sold on credit, the prices of course will be uniformly very low. The Goods are shown freely, and customers left to act for themselves without annoyance from impertinent salesmen, as none will be employed but such as are courteous and civil.

Purchasers visiting the store will not be disappointed in finding an elegant and extensive stock of Goods, and that they are all sold very cheap.

s24 3m

TO COUNTRY TRADERS.—SAXTON & PEIRCE, Booksellers and Publishers, have for sale at their establishment, 133 Washington street, a full and complete assortment of School Books, Bibles, Testaments, Prayer Books, Hymn and Music Books, Stationary, &c., which they offer at wholesale and retail on the most favorable terms, for cash, or short approved credit. New Books in all the variety are received as soon as published. Lately published, Ewbanks Hydraulics and Mechanics—Frost's Book of the Navy—The Gift for 1843, splendidly illustrated and bound in super white calf—Friendships Offering for 1843—Rose of Sharon for 1843—Kane's elements of Chemistry—Random Shots and Southern Breezes—Paul Clipper Devereux, Disown and Pelham, by Sir E. D. Bulwer—Dr. Ure's Dictionary of Arts, Manufactures, &c., No. 16—George St. George Melvin—Johnsoniana—Life of Jean Paul Richter—Biography of the Age of Queen Elizabeth—No. 5 Brandes Dictionary—No. 36 of Encyclopedia Americana—The Family Physician, by Beach—Games Domestic Medicine—The Use of Brandy and Salt as a Remedy for Disease—Foreign Quarterly Reviews—Blackwood's and Dublin University Magazines.

Second Edition of Boston M. E. I. collection of Church Music, will be ready in a few days.

sept 24

DR. CHANNING'S DUTY OF THE FREE STATES.—A few copies, neatly bound in cloth, two parts in one. This day received by W. CROSBY & CO., 118 Washington st. o 29

SCHOOL BOOKS—For sale by W. CROSBY & CO, a large assortment of School Books, used in the Boston Schools and elsewhere. Among them are

Emerson's 1st, 2d and 3d parts Arithmetics, National Spelling Book and Introduction, National Reader and Introduction, American First Class Book, Young Reader, Worcester's 2d, 3d and 4th Readers, Mitchell's, Olney's, Field's, Parley's and Hall's Geographies, Bailey's and Colburn's Algebras, Goodrich's 1st, 2d and 3d Readers, Comstock's Chemistry, Botany, Philosophy, etc. with all other books in common use, for sale at publishers lowest cash prices, at 118 Washington st. o22

POPULAR SCHOOL BOOKS, &c.—For sale at SIMPKINS'S Book and Stationery Rooms, No. 21 Tremont Row—Mitchell's, Smith's and Olney's Geography and Atlas; Parley's Geography; Colburn's Emerson's, Adams's, Smith's and Davie's Arithmetics; Smith's Grammar; Pierpont's and Worcester's Reading Books; Adams's Monitorial Reader; Worcester's Elements of History; Wilkins's Astronomy; Robinson's Book-Keeping; Emerson's, Webster's and Perry's Spelling Book; Child's First Book of Thought.

Also, good black Ink, in boxes of 1 and 2 dozen each; School Slates; Copy Books; Quills; Steel Pens, from 31c to $3 pr gross; Cap and Letter Paper.

N. B.—Country Traders and School Committees supplied on favorable terms. n5

DR. HARRIS'S MEMORIALS OF OGLETHORPE, Biographical Memorials of James Oglethorpe, founder of the colony of Georgia, in North America, by Thaddeus Mason Harris, with portrait of Oglethorpe, maps, &c. A few copies for sale by W. CROSBY & CO, 118 Washington st. o1

ENGLISH BIBLES—A large assortment of Oxford Bibles, in every variety of binding and size, suitable for gift books—for sale at TICKNOR'S, corner of Washington and School sts. n5

CHAPEL HYMN BOOK—For the use of Small Churches, Vestry meetings and Sunday Schools, Fourth edition. This little hymn book contains 437 hymns, some of which were selected with special reference to Sunday Schools. The present edition is printed on larger paper than the former, which renders it more acceptable for Vestry and Social Meetings. The price is now reduced to 25 cents per copy, in strong binding. Published at SIMPKINS'S Book and Stationary Rooms, 21 Tremont Row. o8

ANNUALS FOR 1843—The Christian Souvenir, an offering for Christmas and New Year, edited by I. F. Shepard—The Gift, beautifully illustrated; received and for sale at SIMPKINS'S, 21 Tremont Row. o8

FIFTY VOLUMES, of new Juvenile Books, suitable for Sunday Schools and district libraries or families—just published, for sale by TAPPAN & DENNET, 114 Washington st. o1

A MANUAL OF COINS AND BULLION—A Manual of Gold and Silver Coins, of all nations; struck within the past century—showing their history and legal basis, and their actual weight, fineness and value, chiefly from original and recent assays; with which are incorporated treatises on bullion and plate, counterfeit coins, specific gravity of precious metals, etc., with recent statistics of the production and coinage of